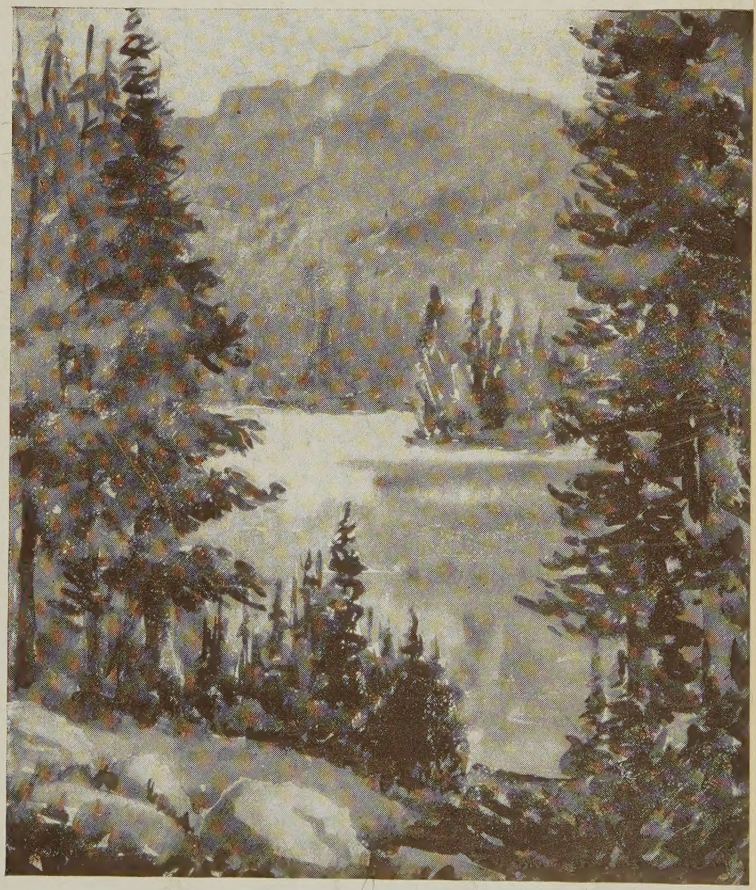
The Relief Society Magazine

Volume XXII NOVEMBER, 1935 No. 11



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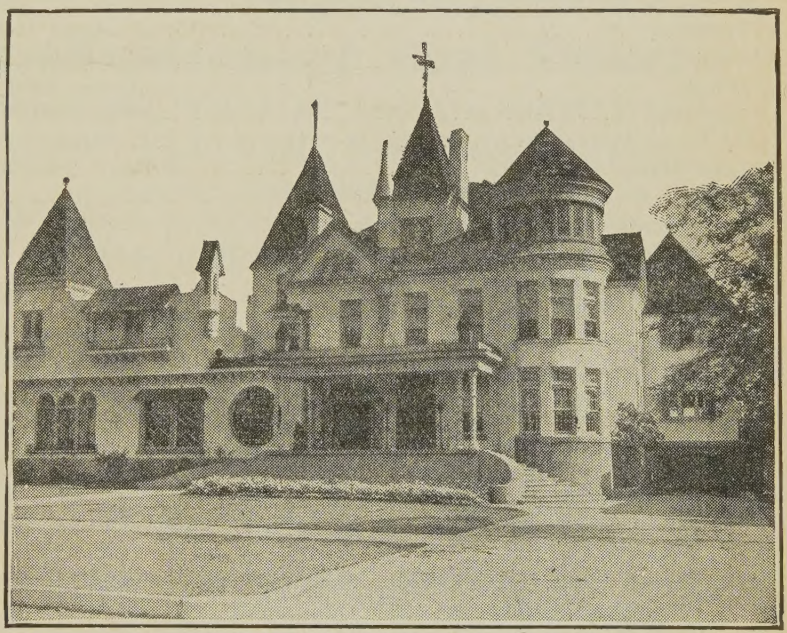

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

VOL. XXII NOVEMBER, 1935 No. 11

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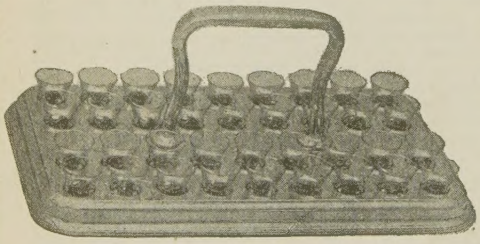

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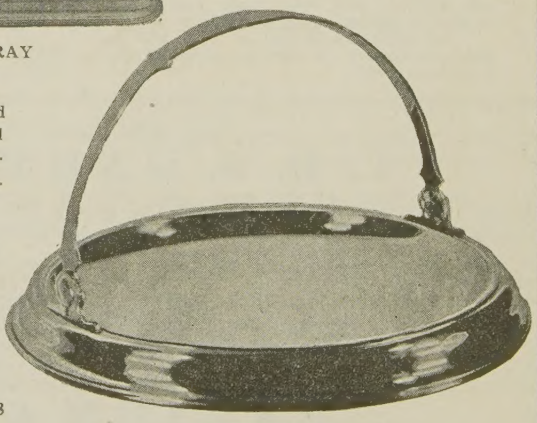

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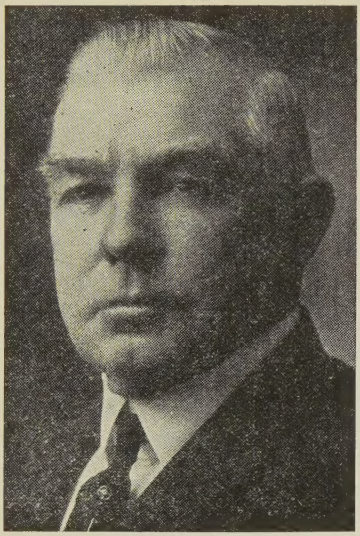

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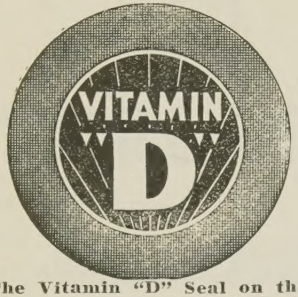

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Forebodings

By Agnes Just Reid

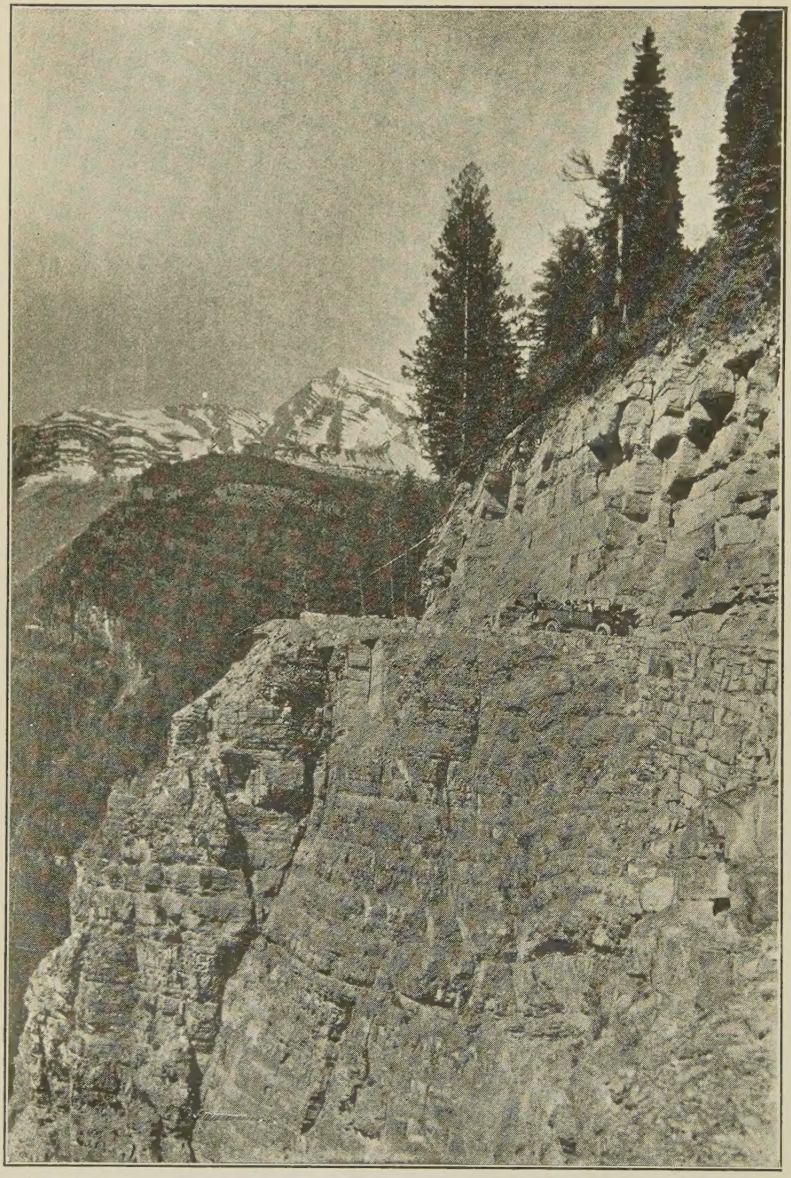
'Twas November,
The clouds were heavy,
And their faces threatening;
Winter was coming
Cruel and relentless;
Dread filled my heart
For I was idle.

'Twas November,
The clouds were soft and gray,
They wrapped about me
Like the folds of a soft shawl;
Winter was coming
But I was gay and joyous
For I was busy.

November

By Emma Rigby Coleman

Hark! Listen to the wind!
It whistles through the branches,
green no more,
Nor tinted with the wealth of
autumn's gold.
It now foretells of winter's fast
approach,
Of hoar frost's lace,
And icy fingers—cold.



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GOING TO THE SUN HIGHWAY, GLACIER NATIONAL PARK

The
Relief Society Magazine

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Curtains

By Grace Zenor Pratt

MOST every one has a hobby of some kind. A certain country doctor had a collection of white Angora cats. He was very fond of them and about the only time he was seen to lose his temper was when some thoughtless person teased one of his cats.

Minna was a woman who would never have been interested in the usual thing. Stamps held no attraction for her; it was rarely she noted even the color. She would perhaps never have noticed that the Mother's Day stamp is engraved with a picture of "Whistler's Mother."

Often she laughingly said, when some neighbor showed her her choice roses, that she just didn't have a knack with flowers, or plants, that she couldn't even make an onion grow.

BUT after all Minna had a hobby —just an every day sort of one it's true, but disturbing, nevertheless. Perhaps Minna's folks were not very observant or they might have discovered it many times, in different ways.

When the new magazines came, especially "Good Housekeeping" or the "Ladies' Home Companion," with their pages on interior decorating, and illustrations, one might have seen the eagerness with which Minna turned the pages and critically studied the draperies; not the furnishings in particular, nor the rugs, although she loved the harmonious colors, the graceful turn of a stair, and appreciated the built in simplicity of a cabinet; it was always to some window decoration she turned, with draperies of sheer nets or pretentious folds of silk and velvet; bedrooms with crisp cool panels of swiss or voile held Minna's eyes. Then putting the book down with a sigh, she would look speculatingly at the windows of the room where she sat and imagine if she had the money to spare, how different the shabby dining room would look with cream and blue drapes, and a set of new cushions for the couch, to match.

John might have noticed on that trip to town each month, to buy the household supplies, that Minna always looked longest at the store windows which featured draperies, but John was usually concerned about the price of potatoes or oats or corn and often grew impatient waiting for her on the next corner.

WHEN Minna and John were first married and making a home of the little adobe house with its small plain windows, they had smiled more than once at the pains she had taken to curtain each win-

dow adequately at the sacrifice of other more important details. Those same litle unpainted windows were always polished and shining and the simple cheap curtains were always immaculate through those hard years when there was always so much to do.

In a little box in her dresser drawer, Minna laid away numerous magazine clippings and illustrations of styles in window draping and once, when nobody was at home but herself and the baby, who had looked on wonderingly, she had measured each window accurately, wishing in her mind for ampler proportions, and laid the measurements with the illustrations in the box. Minna hoped next month when the little dairy check came in she could indulge her hobby; she fairly gloated over the thought for days, but one afternoon, she saw Rob riding in with a worried face. The prize Jersey was dead; that was the price of a whole houseful of curtains.

TIME passes rather swiftly when one is always busy and there are little children to care for and sewing and mending to be done, chickens to raise, strawberries to gather and so many tasks one can never finish. At times the vision of the home beautiful was almost a fade-out, even curtains were forgotten. When baby Ronold was so ill with diphtheria or when all the children had measles at once. Sickness and worry make one forget trivial things, yet when things were right side up again and Minna washed and ironed the frayed old curtains the vision returned, though not quite so buoyantly. She wished she might be reckless, gather the poor things up in a heap, put them in the old chest out in the shed and turn the key.

PERHAPS it was that night at the movies that put it into John's head; Minna seldom took an evening off and this was such a treat. She could scarcely wait until they were through their shopping and in the quiet cool theatre. It was a play Minna loved and as the great chiffon velvet curtain slipped back from the stage, she had clutched John's arm and said, "John, isn't that curtain a dream, I adore curtains." And she had felt rather foolish for John had looked queer in the dim light.

JOHN had come home the next day from the village with a pleased expression and a huge bundle under his arm." Bought you some curtains, Minna, I guess you don't need curtains, seeing we have plenty, but Larsen's were selling out. I bought their tools and they just had the curtains left. Pretty nifty, too."

Minna smiled; sometimes it's hard to smile, and took the bundle indoors. There were three coarse lace drapes dyed ecru, and one with a battenberg design but none of them were mates. "Antiques!" she exclaimed. It was just too bad! With that money John had spent for those old things, she might have bought some of that dotted swiss on sale at Myer's, but she wouldn't tell John.

IF time passes swiftly when the children are small, it fairly flies when the boys and girls are in High School and striving for College. Their troubles, their joys and their loves and disappointments help fill up the hours and lives of parents.

The old house had long been replaced with a newer, more commodious one. Little by little there came a better car, newer machinery, a bigger barn, and finally a radio. There were big clear windows in the new house but Minna was almost

afraid to indulge in her dream now. The girls were at home so little. And styles had changed. Minna was a little afraid of the criticism of these grown-up sophisticated daughters of hers.

One evening she and John sat talking things over. It was so pleasant on the big veranda in the easy chairs. It is always so restful to talk things over at the close of day. "I think, Minna, I'll go into town for a couple of days this week end; you come along, too." You know we're out of debt now and that little piece of land I sold last week netted us a couple of thousand, cash. It's in the bank. You don't need to slave with setting hens and strawberries and butter now, Minna. Let's get a little fun out of life!"

That was a long speech for John, but it made Minna happy and they sat there late, planning the new pieces of furniture they would buy, and just how they would spend their holiday. "John, I do believe I'll buy curtains for the whole house while I'm at it. I could get one of those decorators to help, couldn't I?"

"I don't know about that, wife, I guess their pretty high falutin' and expensive, too. You could do that part yourself as good as any decorator."

Minna lay awake studying over her curtain problem and gloating over this dream about to be fulfilled.

THE very next afternoon, Dan Gillespie stopped at the gate with the news that the Farmer's Bank had failed. "O John, and all our money gone!" That was all Minna could say as she looked at John's strained face, then she had gone back to work with the hens and little chickens. How futile! How many hundreds of these little chickens she should need to raise to make up two thousand dollars! How many tons of hay John would have to mow and rake and bale to make two thousand dollars! But still life goes on!

MINNA had always loved music but there had been so many small music lessons to oversee she had neglected to keep up her own practice. Now, the big piano was often silent only when the children were at home.

"John," she said, suddenly, one day as she sat down on the piano bench to chat a moment, "you used to like to hear me play, didn't you?"

"U-huh," John grunted, glancing up abstractedly from the newspaper. John was soon engrossed in the market prices and politics.

Minna searched among the stacked music. She had always loved a certain Prelude by Chopin; she wondered if she could play it now. Her slender hands were roughened and veined by other tasks, and browned by sun and wind. She played softly, the opening bars, then gaining confidence, she forgot John's indifference, and the roughened hands, the divine power of the music flooded her soul as she played on. She finished, softly, the stately movement. Her technique may not have been perfect, but the interpretation had been all that a lover of Chopin could ask.

"My dear," John had laid the paper aside, and had been listening. "My dear, why don't you play more? Do you know I like your music better than the girls' fantastic things."

JOHN was growing roses on the side—rare varieties; they seemed to supply for John that something that he needed these days for complete contentment. But there was yet "an unfinished symphony" of blues and creams; of snowy nets and con-

ventional designs in some recess of Minna's brain.

Ada would finish College in June and would be home in August, the other children would be along for a visit, too, about then. How she would like to freshen things up a bit—why all those old curtains looked as if they had come from a rummage sale. Curtains! that was it; she would measure the windows this very afternoon. The rugs needed cleaning too, and there was need of paint and polish also.

There was the strawberry and apricot jam to be sealed and put away. How those boys would enjoy that sun-made jam. She could still remember how they'd eaten such quantities when they were little boys, and thought smiling to herself as she fastened the lids securely, how they had never outgrown the habit. But she must hurry to do all she had planned for the afternoon. Somehow she'd been so busy with graduations and weddings, she had just neglected her house. She was again anticipating a pleasant adventure.

AFTER lunch, John went to the village store for some mower extras, and Minna hurriedly put the lunch things away and fed the flock of young chickens. She remembered the collection of illustrations she had put away in those earlier years. How long to wait to realize a desire! The windows, pictured in the little box, as well as their draperies, were rather odd looking and out of date. She decided to do the measuring and get expert help in the furnishing department. That would be a simple matter these days when there was money to pay for it.

Those tall casements in the dining room were difficult to reach; Minna searched about for something convenient to climb upon; the step-ladder was almost too heavy to carry in alone. She found a small narrow table on the back porch. This would be just the thing; Minna, who had once been so quick and light of limb, found it now, rather a task to climb to the table and steady herself while she reached upward. She had seen some lovely old blue brocade just last week, the very thing; it would look well with the creamy walls and the shelf of old delft ware, near the buffet. She glanced across at the shelf—and was clutching at the air; the table tipped, and Minna's slender body was a crumpled heap on the dining room floor.

MANY hours later, in the hospital she awoke to consciousness. John was there with a worried face. Ada was there—and Ada had been so busy with graduation; and Ron, too! Why they were all there, and they all had their own work to do. John needed to be mowing hay. Was it only yesterday she had been playing Chopin to John?

"Feel better, mother?" Ron asked, as a white aproned nurse came with a thermometer. She remembered now, quite suddenly, a shelf of blue delft ware, and something about curtains! Measuring the windows, that was it, and the table tipped! Minna laughed, those pesky curtains, she'd never, never get them now! "What is it, mother?" She tried to speak, but the room and beloved faces faded away in a mist of cream and blue.

THE summer had somehow slipped away amid pain and lethargy, and now the tang of autumn was in the air and autumn flowers bloomed in riotous profusion on the spacious hospital grounds.

Down home, the hills would be blue and smoky; the late grapes would be delicious now. Minna had intended trying some of that new conserve for winter. She had bought those tall slender glasses for con-

tainers. My! things must be in a dreadful mixup, at home, with only a hired woman to see to things, and it was so difficult to get an efficient one. But Minna was going back next Sunday. She was glad to think of going home again, almost well—anyway she could walk. They had been afraid for a time that she never would. That would have been a tragedy. But she dreaded the condition of the house after all this time. She had meant to have everything so nice for the children's annual visit and now she had spoiled everything.

Minna had taken cold the day she had taken that airing at the hospital; that meant a few more weeks spent impatiently until she could sit up again. She could see from her windows, that the maples were crimson and sycamores russet and gold. The aster beds were in flower. It was near Thanksgiving time.

IT was Thanksgiving day when John and Ada came in to drive her home. John had brought her the loveliest dress, silvery grey with a touch of soft delicate blue. When she came out to the sitting room, John came to meet her. "Why, Minna, you look like the sweetheart of mine you used to be. It's done you good to be here. A good rest was all you needed to make you slim and pretty. Your hands are white like they used to be. You will play for me, Minna?" Minna had smiled and blushed and called father "an old flatterer."

HOW nice and homey the house looked, and the other children were there too; Ron's roadster and Stanley's Buick were at the gate. How nice to see the children at home again. As they came down the walk they cried, "Welcome home, mother!"

There was a wood fire burning softly in the big fireplace in the living room, and an odor of appetizing food was in the air. It was a sunny day, but as Minna entered the big room there was the impression of a rosy, pleasant color scheme apparent. "Here, mother, rest on the couch awhile."

"What perfectly lovely cushions!" Minna sat up suddenly. Why the rug was new, a rosy tan, soft and silky. Her gaze strayed upward. The windows! She was standing now, clasping and unclasping her hands. "I want to know who did it so beautifully, so perfectly? Why, it's my dream come true!"

The crystal vase on the piano held two or three of father's late exquisite roses; she crossed the room slowly and caressed the flowers with trembling fingers. Through the open doorway she could glimpse the dining room with its long table spread with snowy linen and silver, on to the tall casements beyond draped in old blue and creamy marquisette. "How perfectly lovely!"

"But children, John, how did you know, how could you guess?"

It was Ada who answered, "Why, mother darling, you talked about nothing but curtains, for days, at the hospital. Rose for the living room to match father's roses; blue and cream for the dining room and nets and swiss for all the bedrooms. Come take a peek."

Happenings

By Annie Wells Cannon

NOVEMBER—Some wait for a great gift to be grateful while it's life's daily kindnesses that bring gladness to the soul.

EMMA NAYMAN, member of the Turkish parliament, says, "In no other country in the world has woman made such dramatic progress. She now enjoys complete equality with man."

MLLE. INAIDE HANAPI, Circassienne of Moslem faith, joined the Ethiopian women in mobilizing for defense in war.

MARIE of Rumania at 60 years of age is still said to be the most beautiful and versatile queen in the world.

GRACE ABBOTT was chairman of the United States delegation to the Pan-American child congress which met in Mexico City last month.

ELLEN WOODWARD is in charge of projects launched to aid women under the P. W. A.

MRS. MARBA CANNON JOSEPHSON and Miss Aurelia Bennion, both young women, have been signally honored this year. The former appointed associate editor of the Improvement Era, the latter president of the Utah Library Association.

EDITH M. NEILSEN, 22, of Utah, is said to be the youngest woman editor in the United States. She publishes and edits two weekly newspapers, the Garfield Leader and Magna Times.

HELEN E. HAINES in her new book, "Living With Books," discusses the province of the public library and the problem of book selection that meets demands of taste and needs.

ELLEN GLASSGOW, Virginia novelist, has captured the hearts of the literary critics with her new novel, "Vein of Iron." The book testifies of her "dignity of authorship" in its fine interpretation of human experiences.

ANNE LINDBERGH'S "North To The Orient" is a true story of adventure more thrilling than any work of fiction.

MARY MERWIN PHELPS in her biography of Kate Chase, daughter of secretary of the treasury during Lincoln's administration, gives a vivid picture of this period and a dramatic chronicle of the romantic life of this dominant woman.

ANN BRIDGE in her latest novel, "Illysian Spring," has shifted for her setting from the Orient to picturesque Dalmatia. Aside from the charm and romance of the story, there is an enjoyable glimpse of the beauty of that interesting country.

SALLY LEE BELL has written a romance of old Louisiana, "Marcel Armand." The story has the charm for a film production though somewhat lacking in literary finish.

REBECCA WERT'S "The Thinking Reed, "The Lake Legacy" by Alice Hegan Rice, "Edna, His Wife," by Margaret Eyer Barnes, "Lucy Gayheart," by Willa Cather and "Gypsy Weather," by Margaret Houston, are among the new books this fall.

This page is devoted largely to new books this month as so many requests have come for suggestions on late books.

Not Bread Alone

By Elsie C. Carroll

VI

IT was another September day nineteen years after Linda Bowers first came to Cedar Basin. And she was still there. Today her two oldest children, Edwin Peter and Jenny Lind, were leaving home for the first time to go to school in Mendon. Eddie was ready for college and Jenny would be a junior in high school.

It had been hard for Linda and Henry to decide what to do about sending the children away — and hard, too, to raise the money to do so. For ten years Henry had been running part of the farm himself, paying his share of the interest on the mortgage and helping to keep up the taxes and other expenses. When the division had been made, Melville had kept the larger share and the best portion of the land—explaining he had his mother and Effie to keep. Thad and Henry worked the north fields and co-operated much in their work, though each ran his business independently.

Thad and Kathie lived in part of her mother's home and had two daughters now. Henry and Linda had another boy, named for Dicky who died the year before the baby was born, and a little girl, Bonnie, now five.

Linda sometimes thought that she *should* feel terribly old with five sons and daughters, two of them taller than herself. And sometimes she was surprised by remarks from the children which indicated that she was old to them. But she didn't feel old to herself, not even when she realized that she would be forty her next birthday, or when one of the children or Henry found a gray hair among her blond waves. She was sure that to herself she would never seem old, because she was still looking ahead to life, always expecting things—things she was now quite sure in many cases she would never realize, but still always expecting and planning and working as if she knew her dreams would all come true.

And some of them had come true. This very day was seeing one fulfillment—the children going away to school.

It had been a long struggle. Linda had substituted in the school the winter Molly Wheeler had a nervous breakdown, and she had taught special high school course several years for young people who were beyond school age and didn't want to go in the bus every day to the county high school in Bear Valley thirty miles away. And after her Uncle Peter's death seven years ago, she had started a little store in her front room with the small legacy he had left her, carrying a stock of things Sam Mercer refused to carry in his store, but which she knew would sell. She had continued to give music lessons too. There were a number of pianos in the town now, and some of her students paid her money. The parents of some others sent her a quarter of a mutton or a sack of flour occasionally. Some still accepted lessons free, and she was glad to give them if a child was interested, for to her music was still a big part of her life.

She had gone to Arizona to see her uncle the winter before he died

and had taken Effie with her for a trip. Her uncle had lamented at that time that his years in the sanitorium were eating up the money he had hoped to leave her for the education of the children. He hadn't left her much money, but there had been almost a truck load of books and magazines and music and pictures. These were more precious than money to her. She also had a free title to The Hutch. She couldn't bear to sell it for the little such a place would bring, and there was no opportunity to rent it; so she permitted one of her uncle's friends to live there for taking care of the place.

Peter Marks' books were carefully covered and stamped and arranged in one corner of Linda's store as a library. She hadn't realized before how hungry people could become for something to read.

"I wish Uncle Peter could know how his influence is going on and on in the good his books are doing," she once said to Henry. "They are giving these people *that something more than bread* he was always so interested in."

"And your music and your love for flowers and other forms of beauty are doing the same thing," he told her. "We used to think we couldn't stay here because the place lacked everything we wanted most. But it's changed a lot in the last nineteen years—largely through the things you've given."

"But we still have to send the children away for school. That's hard when they're so young."

"You must not worry. They'll be all right," he assured her. "Nothing else I ever did in my life did me as much good as going away from home to school. Why, that's how I found you."

"But there are so many temptations now. And perhaps you were —stronger in some ways than Eddie is."

BOTH Eddie and Jenny were overjoyed at the prospects of going away. To them it was a glorious adventure. They were to keep house in a small apartment near school. Linda wished they could afford to have them live in dormitories. There would be a certain supervision by older people there. But it had been all they could do to save enough money for tuition and books and rent and other bare necessities. Most of their food would be sent from home.

Henry was going to take the children in the farm truck. He would bring back a new plow for the fall plowing and some supplies for the store.

When it was time to say goodbye, Eddie put his arms around his mother and kissed her. He was tall, handsome, Linda thought, and had a personality that quickly won him friends. But his mother was much more worried over him than over his pretty, quiet sister a year younger. Eddie still had a tendency toward—Linda didn't know whether it was exactly selfishness or just an unnatural greed for money—but it had always worried her. Perhaps if they had had more money it would have been different, she sometimes thought.

"Don't you worry about us, Mom," Eddie told her. "We're going to get along keen. I'll just show you and Dad what a good business man I am. It'll be great managing my own affairs and handling more than a quarter."

Linda's throat tightened. There it was, even now. And she had worked so hard to subordinate that feeling and build up other qualities

in him. Sometimes she would feel that she had succeeded. Then some little phrase, apparently as innocent as the words he had just uttered, would fill her with apprehension.

"Ed's right, Mommy. You mustn't worry," Jenny had added, her soft young arms holding Linda close. "Everything's going to be grand. We know how hard you and Daddy have worked so we can go, and we're going to study and study and study and make you as proud as anything of us."

A moment later the children were both in the seat with Henry, waving goodbye to the group about the door as the truck started down the road. Linda wiped her eyes and held Bonny's hand tight as she went in to begin the work of the day.

WILL we go off to school like this when we get big?" Linda heard Bonny asking her brothers a little later.

"Sure we will," Mark answered, digging about the potted plants with a small trowel, "if we want to. But I'd just as soon stay home, myself."

Linda looked at the children thoughtfully, trying to realize their futures. That speech was characteristic of Mark. He loved home, and the soil—watching things grow.

"Well when I go off to school," said Richard, "I don't want it to be just a regular school where they make you take problems and spelling and old stuff like that. I want to go where they have just music and I want to have a violin like those fellows that play over the radio, and I want to make up tunes all myself."

Linda stood still, her heart was pounding. She turned the face of her youngest son up to her, so she could look into his eyes.

"Richard, *is* that the kind of school you want to go to?"

He nodded vigorously.

"Are there schools like that?"

"I think there are, son. But of course we have to learn the problems and the spelling too. But there is a violin you can have. It was Uncle Peter's. Mother will get it this minute and maybe you can begin right now—making up tunes." She was excited. She had given the older children music lessons, from the time they were infants, but none of them had shown any unusual talent. In fact Jenny Lind and Mark had found practicing such drudgery that she had ceased to trouble them with it. But she had been so busy since Richard was born and he had seemed more frail than the others, so she had never taken the trouble to teach him, always thinking she would start a little later. Now she remembered that he had always liked to amuse himself at the piano, and that he loved her Uncle Peter's phonograph records. She wondered how she could have been blind to the spark of genius which she now believed he had, and which she had been searching for in vain in the other children.

She spent all her spare time that day with Richard and his music and found that he *did* have little tunes of his own running through his head. This new happiness helped her over the loneliness the going of the other children had left.

But that night after she had tucked Bonnie and Richard in bed and Mark had gone across the street to play with one of his pals, she sensed the emptiness of the house with Eddie and Jenny gone, and wished that Henry were home.

She sat trying to read, but found her thoughts flitting far from the printed page, and was glad when she heard the kitchen door open.

She thought it was Mark and

called, "I'm glad you didn't stay, son. I'm lonesome."

"Then maybe you'll let me come to see you." She started to her feet as Melville came to the middle door.

"I thought it was Mark," she said. "Come and sit down, Mel." She tried to act natural, but she always avoided being alone with Mel, and she wondered why he had come tonight when he knew Henry was away.

"How are your mother and Effie?"

"Oh, they're as usual. Not much company for a fellow. Ma always complaining and Effie never saying anything."

"You ought to get married, Mel." She regretted the words as soon as they were spoken, for she knew Mel's attitude of martyrdom.

"Small chance for me to get married, having a family left for me to look after. That's what comes of being the oldest. The others didn't feel any responsibility. They could get married and have their pleasure while I was worrying about holding on to the farm and making a living."

"I don't think you should take it that way, Mel. Things probably would have gone just as well if you had married. Maybe even better. At least *you* would have been happier, and that would mean something."

"How do you mean happier. I'd still have had the whole responsibility on my shoulders, and maybe a lot of others. You and Hen worry your heads off about your kids all the time."

"But we're getting a lot of happiness from them too."

She wished he would go. She couldn't help thinking of the unpleasant experiences she had had with him looking at her in a way she couldn't endure. And there had been the night she had fainted and he had held her close in his arms; and the time he had kissed her, in anything but a brotherly fashion, when she had come back from a visit to her uncle.

"But I have had *some* good luck at last," he said moving to a chair nearer the couch where she sat.

"Oh, I'm glad. What is it?" She was relieved to have the subject changed.

"There's oil on my land."

"There is? Oil on our farms? How wonderful!"

"It's just on my part. I've had a man testing all over the basin by the latest methods of discovering oil, and there are only two places where there are any evidences—that's on Jim Bancroft's place and my forty."

"That's splendid, Mel." Linda had caught his implication that it was *his* land, even though the farm had never been permanently divided. "That means you'll be rich. You can marry now and live as you'd like to."

He got up and stood looking down at her.

"Yes, I'll be rich. That oil expert offered me $40,000 for my land, and I didn't take it because I think it's worth a lot more. But I don't want to marry. I've had all the looking after a family I can stand. I'm a man though, and I have a man's natural impulses. You've guessed that, Linda. That's why you'll never stay in a room with me. You're afraid, aren't you? Is it just me, or are you afraid of yourself too?"

"Mel, you don't know what you're saying," she cried, springing to her feet, her face white and her hands clenched.

"Oh, yes, I do. Listen Linda, you want money to give your kids a chance. You're working your head off to send them to school and give them what you call advantages. Why

won't you let me help you? Nobody would ever know. Hen's as blind as a bat. He'd think I was giving *him* the money. And you'd have it easy the rest of your lives. What do you say, Linda?"

He moved nearer, his eyes with that look, searing her soul. She cringed back. The room began to sway.

"God in heaven," she prayed, "don't let me faint."

He reached out his hands toward her; but the kitchen door opened.

"Mommy," Mark's voice called.

(*To be continued*)

Golden Hours

By Dorothy Clapp Robinson

"A little Home among the trees,
A warming sun, a cooling breeze,
A childish voice, a welcome light,
A man that whistles home at night.
A cheery fire, a savory dish.
What more could any mortal wish?
A feeling that you'll never roam.
These are the things that make a home."

Thus sang Agnes Just Reid and such philosophy has been the dominant factor in shaping her life.

WITH all our hearts we admire women who can set their goal early in life and with great singleness of purpose fight their way toward that goal. Usually home and family are made incident to their success. Those who have done this make up our list of great women. Then there are those of equal potentialities who pause in their upward struggle to perform life's humdrum obligations. The rise of the latter is not so assured nor their work so likely of reaching a degree of perfection. But what shall we say of the woman herself? Certainly her usefulness or the sum total of her efforts are not lessened by the widening of her interests. Preeminent among women of the latter class stands the Idaho poet, Agnes Just Reid.

It was in the late sixties, a Danish freighter by the name of Nels Just, while traveling through Snake River Valley, lost his horses. He tracked them across a high dry bench into a fertile valley drained by the Blackfoot River. Here was grass and water in abundance and land to be had for the taking.

In the spring of 1870 Nels Just came back to this paradise with his young English bride, Emma Bennett. They carried all their earthly possessions in a covered wagon drawn by four oxen. It took them eight days to go from Malad to fifteen miles northeast of the present town of Blackfoot. They trailed three cows.

There Emma's first home was a "hole" in the side of the hill. She suffered all the annoyances and hardships of pioneer life but reaped its joys and blessings. There her ten children were born without benefit of medical profession. There Agnes, her tenth child and only living daughter, was born. However, by that time, the three original cows had multiplied into hundreds; Presto had a Post Office; Snake River Valley, a railroad; and the "hole" in the hill had been replaced by a comfortable ranch house.

The little girl grew up in true

ranch style. With her brothers she rode horseback, drove cattle, learned to read the signs of the place and seasons. Different from many *only* girls, she was carefully trained in household tasks. She still prefers horseback to any other method of getting about and she and her horse are familiar figures on the byways and highways of that community.

Agnes was born with the "divine afflatus." The dreamy, challenging romance of hills and lavas and untilled acres called insistently to the poet in her. She loved the ranch, the West, the Spirit of the Age. By the time she could wield a pencil she was writing poems and short stories. As she advanced in school her talent became more pronounced. By all signs, her future stretched before her, rosy with possibilities. There is every reason to suppose, had she gone on with unwavering intent, she could have marked her own heights. But rather than make writing her life, she made it just a part of, and subservient to, life.

She says, "I have always wanted to be first a mother, and second a writer."

THE old ranch has always been her home. When her years at school were finished, she came back joyously, eagerly to it. There she has waited all these years for Bob Reid's "whistle coming home at night." And the same ranch house where she was born has been the birthplace for her family of boys.

Oh, the hours and hours and weeks and years of care and work those five boys have cost her. Imagine how far that many hours spent on writing would have taken her. She has preferred to work with more lasting material. But her writing was never forgotten. It nagged at the back of her mind demanding expression. Often the gravy, or the washing has had to stand by while she put some insistent thought on paper. She claims hard work brings her finest inspirations.

Her first published book was a volume of verse called "The Range Cayuse." That was followed by "Letters of Long Ago." With *its* publication her place among Idaho authors was made secure. Primarily it is the story of her parents' life on their ranch but fundamentally it is a history of the conquest of Snake River Valley. It is simply and charmingly told. It is pioneer life as life was lived with no dressing up, but seen through eyes that could see "books in brooks, sermons in stones, and good in everything." It was written while her mother was alive so every date and fact was vouched for. Because it is true in fact and spirit, it will likely live as a very human history of eastern Idaho.

WHILE contributing to many magazines and papers, Agnes is best known to Latter-day Saint women through her stories and poems published in the Era and Relief Society Magazines.

The quantity of her production has fallen far short of her dreams, but the quality is a credit to any writer. Its charm is not so much in form nor technique as in good honest heart warming philosophy. Her poetry appeals to the women because it is so understandable. It sings itself into one's heart with the first reading. She does not believe in forcing herself to write, believing rather that there must be something to be written and a great urge to write it. The form, she thinks, is then likely to take care of itself.

MRS. REID has another outstanding characteristic, the ability to make friends. She draws

friends as a flower draws bees. For one who has always lived in one place, and that place a ranch, their variety is astonishing. From far and near they come, writers, poets, statesmen, business men and women and just plain people and neighbors. To all she is the same modest, unassuming, yet keenly alive personality. A woman who can listen as well as talk. Broadminded, yet with definite ideas and moral values of her own. Her secret of friendship could be put in one sentence, she sincerely recognizes the value of the other fellow and lets him know it. She is an ardent "dry" and never fails to throw her talent and influence into the fight when a moral issue is at stake. As a reader of her own poems, she is in great demand up and down the valley. Often she appears on a program along with such dignitaries as the Governor of the State, Senator Borah and others.

Hers is a well-rounded personality; a talented writer, equally at home with friends from any social group; a woman to whom "the art of making butter took on a new dignity;" yet with the warm impulsive nature that makes for good wifehood and motherhood. She is essentially sincere when she writes:

"And when at night they are safe in bed
With their touseled heads in sight,
I joyfully kneel by their sleeping forms
And kiss them all goodnight.
Then Daddy comes in to join me there
And the kisses fall in showers.
Oh, never was mortal so blest as I—
These are my Golden Hours."

—*A. J. R.*

Keepsakes for the Treasure Chest of Life

By Lella Marler Hoggan

KEEP BUSY

WORK is the slavation of the human race. Nothing is accomplished without exertion. The fact that Jehovah rested from his labors after the creation of the world, plainly implies that effort was required to complete that majestic undertaking.

The highest achievements and the most satisfying joys come through work. To make, to create, to produce something necessary or beautiful, at once lifts man to companionship with the Gods. When man finds the work that his heart cries out for, and prepares to perform it with finish and artistry, then his effort becomes a high ceremonial.

Since that long ago day when the Creator closed the gates of Paradise against our first parents, and bade them earn their bread by the sweat of their brow, men and women have bowed in service to provide the world with the common necessities of life. These necessities are earth-born, gifts from the Creator it is true, but gifts that must be wrested from life by the work of our hands.

It is prudent that we should learn early in life to perform with skill

and efficiency, this primitive work of providing food, shelter and raiment for ourselves and others. These sweet homely tasks hold men and women to wholesome lives; and put iron in the blood and courage in the soul.

"Every mason in the quarry, every builder on the shore,
Every woodman in the forest, every boatman at the oar,
Hewing wood and drawing water, splitting stones and clearing sod,
All the dusty ranks of labor in the regiment of God,
March together toward His temple, do the tasks His hands prepare:
Honest toil is holy service, faithful work is praise and prayer."
—Author Unknown.

From the bee, the symbol of faithful work, they learned to use prudently both their time and their materials. By their diligent efforts they searched out the sweets of life and wrought them into their soul structure. No precious thing was wasted. All was conserved to the advancement of the commonwealth, to the service of God.

ALTHOUGH work is a blessing, there are times when it fails to fulfill the purpose for which it was instituted. Labor that requires time and effort beyond one's strength to perform; that breaks the body, impairs the health, and prematurely ages one, is a detriment rather than a blessing to the children of men.

FRAGRANT rose gardens did not greet our Pioneer ancestors at the close of their long trek. They had reached the land of promise, but the promise was yet to be fulfilled. They must first subdue the elements, and make peace with the Indians. Then they must work and wait with patience and with stamina until they had paid the price of the desired blessing; the price that nature always exacts before the barren waste can "flow with milk and honey."

When there is no upward-looking joy, no romance in one's effort, no hope of promotion nor release from ceaseless toil; then work becomes slavery and is no longer a power for good. The attitude with which we approach a task helps to make it either drudgery or a sacrament under our hands. The laborer who turns the soil with gladness, who feels the comforting touch of the soft earth under his feet, and catches

with pleasure the wholesome fresh odor from the new furrows, is getting more than bread from the soil. His life is a struggle with the elements, the conquest of which gives him keen delight.

There is satisfaction in mastering the things we undertake to do. There is a joy in any performance that we can execute with ease and accuracy. To efficiently complete a task, to finish every least detail as perfectly as it is possible for us to do it, gives us confidence in our ability to meet life.

Orison Swett Marden says: "Every half-done or slovenly job that goes out of your hands leaves its trace of demoralization behind. There is an indescribable superiority added to the character and fiber of the man who always and everywhere, puts quality into his work."

"In the sweat of thy face shalt thou eat bread."—Gen. 3:19.

"It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

Thus do the Scriptures signify that man requires spiritual as well as temporal sustenance.

The work that is the easiest or the pleasantest to perform, is not always the most desirable. Work that we love, work that is an answer to the cry of our inmost being, is the labor that we can perform under the most trying conditions. The assurance that we are in the hands of destiny, that we are filling the measure of our creation, brings a deeper joy and satisfaction to our souls than any material wage could ever supply.

To feel each day that we are developing strength and power; that we are living up to the fulness of our best possibilities; doing the biggest thing that we are capable of doing; this is high romance, this is life.

Stuart Sherman, in Shaping Men and Women, tells us that a desire for truth and self-realization are two of the greatest incentives in life. "If you haven't any romance in your life," says he, "it's a failure. Romance is the deep cry which excites you to your best and utmost. Romance is whatever calls you out of your languor and indifference and half-heartedness—and uses you, consumes you, adequately—so that all the accumulated material of your life—your wisdom, your experience —takes fire, and gives off light, heat, warmth, and the beauty and red wings of flame."

IN purchasing life, time is the medium of exchange.

"You have to live on this twenty-four hours of daily time," says Arnold Bennett. "Out of it you have to spin health, pleasure, money, content, respect, and the evolution of your immortal soul. Its right use is a matter of the highest urgency. For we want to live, not merely exist or muddle through."

In the unsettled economic condition of today, numberless men and women are left with much free time on their hands. They may choose whether they will loiter it away, bitterly deploring the mismanagement of the world, that leaves them without lucrative work; or, whether they will use it for improving themselves mentally and spiritually; that they may be better prepared to meet the changing conditions of life.

There are spendthrifts of time, who never learn the value of an hour; who never realize that spare moments can be put to a wise use. Time is not lost if it has added health and strength to our bodies, or growth and development to our souls; if it has brought permanent beautiful things into our lives; or has ad-

vanced us a little nearer toward the goal we are seeking to reach. Just as pennies grow into dollars, so do minutes grow into hours. And both may be conserved to our benefit and happiness.

"Every day! In those two words lies the secret of all attainment," said Dr. Crane. "Every day! That is the road to perfection. Almost everybody wastes enough hours in ten years to get a doctor's degree in any university. No force is so great in any man as the stored-up power of what he has been doing every day."

SOME one has recently spoken of the vast army of college graduates as "the lost generation." After their earnest effort to prepare themselves for positions of trust and responsibility, there is no opening for them. Their services are not in demand.

And yet, is not the man with a trained mind and a skilled hand better prepared to serve humanity than the one less richly endowed? Is not his soul attuned to higher appreciation and deeper joy than the one lacking these accomplishments? Must we measure every gracious attainment, every far-reaching development, by its remunerative returns? If we make our lives rich in worthwhile values, we need have no fear of poverty; for our soul's need shall be supplied from the source of all good. Albert Edward Wiggam, in Marks of an Educated Man, offered the sage advice, that we should fit a man for his job, because he must make a living; but we must also provide him with ideals, because he must make a life. It is not prudent that all of our leisure time should be spent in study. We need hours of recreation and play quite as much as we need work.

To the child, play is more than mere entertainment. It is his chief occupation. And he should be given time and opportunity to pursue it; for it greatly influences his mental as well as his physical growth. It is a most essential factor in the development of his inherent powers. "When a man plays," says Wiggam, "he is satisfying, not a mere foolish desire for pleasure, but is fulfilling the deepest organic needs of his being."

If our daily work takes us into fields far from the occupation of our desire, we can make a hobby of our desire, and thus in our leisure hours find expression for our highest aspirations.

Electricity, God's gracious gift to man, has cut our work in two and thus doubled our leisure time. It would be well for us to program this free time, in order that it may render us the greatest possible satisfaction. But hedged in by environment and circumstance, it is hard for us to budget our life's effort.

Realizing that our time and energy are most precious commodities, we must not give them up too easily. They are the coin with which we purchase life. How can we teach ourselves to choose wisely? We must first make sure that we are not buying white elephants. And secondly, we must know that the price is right. The world is full of traders who are selling black magic. Do not permit your golden hours to go into the purse of the charlatan. There is an old saying that, "The priceless ingredient in any article, is the honor and integrity of him who produces it."

Be sure that your purchase bears the reliable stamp of genuine worth. Intellectual growth and development are not transferable. Real and enduring values are not being passed out in surprise packages.

All of us know the old fable of

the Dervish and the Camel. You remember how the camel begged to put his head into the tent of the dervish to protect his eyes from the shifting sand. No sooner had the dervish consented, than the camel felt the need of sheltering his shoulders and his back also. The dervish made no vigorous protest, and so the camel finally crowded his entire body into the tent. The tent was too small to shelter both of them; therefore, the dervish was left out in the sand-storm while the camel rested quietly inside.

Many of us are using no more wisdom than the dervish. We permit the things that we do not especially want, to come into our lives and occupy our time, and crowd out our heart's best desires. We permit others to spend our time and shape our lives, sometimes, to the detriment of our families and our homes.

Suppose we were given an extra hour of leisure time each day. What would we do with it? Spend it in discussing the latest neighborhood scandal with some chance caller? Should we not be truly thankful for our greater hours of free time, and use them in shaping our lives nearer to our liking?

Too often we permit today's convenience to outweigh tomorrow's development. If we allow our lives to be filled with a multitplicity of small obligations, we shall have no time nor place for the larger objectives, the cherished projects that would bring us eternal joy.

Some persons deplore any expenditure of time that does not yield a money value. Whenever they indulge in any cultural pursuit, they feel that they are stealing the time so used. What is life for, after all, if every precious, lovely thing has to be taken by stealth? Time will vindicate us if we cherish and cultivate our high ideals.

If life begins at forty, as Walter B. Pitkin asserts, then it is not too late for us to seriously consider the pursuit of the visions that have shadowed us through the years. It is possible that we can gather together the odds and ends of the strands of life, and weave them into some beautiful, enduring thing. Let us not be afraid to set about materializing our long cherished dreams, even though it requires years to complete our undertaking. The accomplishment will bring us satisfaction that is beyond price.

Truly, industry is a foundation principle in the construction of life. We certainly desire to include it with our treasured keepsakes.

Relief Society Conference

October 2 and 3, 1935

By Julia A. F. Lund, General Secretary

THE Semi-Annual Conference of the Relief Society was held on October 2 and 3, 1935, in Salt Lake City, Utah.

The following is the attendance at the Officers' Meeting, held in the Assembly Hall, Thursday, October 3, at 10 a. m. Ninety-five stakes and fourteen missions were represented —Mission Presidents 14; Stake Presidents 73; Counselors 108; Secretaries 45; Board Members 384; Total 624. There was a full representation from the General Presidency and Board for the opening day. During the second day the presence of President Louise Y. Robison was greatly missed. This was occasioned by the serious illness of her husband.

All the sessions on Wednesday, October 2, were devoted to the educational program of Relief Society. At the Opening Meeting, held in the Tabernacle, subjects dealing with the opportunities offered through the courses of study were discussed, and stress laid upon the spiritual values in life and teaching. In the afternoon Department Sessions were conducted with the chairmen of the various courses in charge. At all the meetings there was a large and enthusiastic attendance of women eager for help to develop the fine educational programs offered. The consultation service in the Music Department attracted many choristers and organists who received valuable instructions from Charlotte O. Sackett and Alta B. Cassity. Glenn J. Beeley was in attendance to discuss problems and suggest activities for the Work and Business supervisors.

Thursday, October 3, the General and Stake Officers and Board Members met in the Assembly Hall. In the afternoon the General Public Session convened in the Tabernacle. The music furnished in the General and Department Meetings by the Relief Society Singing Mothers, under the direction of Charlotte O. Sackett, assisted by Alta B. Cassity, Emma Lucy Gates Bowen, Frank Asper, William Hardiman, Lydia White Boothby, Inez Robinson Preece, Blaine Keddington, Cyril Martin, Ida Hepworth, Dorothy Rosebraugh, Crissie Bixon, Eliza Bringhurst, Enid Orlob, made this a very delightful and inspirational feature of the Conference.

Opening Session—Tabernacle

October 2—10 a. m.

President Louise Y. Robison, Presiding

Wednesday, October 2, 1935

TABERNACLE

GREETINGS

PRESIDENT LOUISE Y. ROBISON

I AM honored this morning in extending greetings to you from the General Board of Relief Society.

Many of you have come great distances in the Christ-like desire to be of assistance to others. We hope

your desires and prayers for help in your work will be realized in the program we have arranged, for we, too, have prayed and planned.

We are most fortunate in securing men and women who are outstanding in educational and spiritual fields to be our speakers.

A great responsibility comes with the office of class leader. Attendance at Relief Society meetings depends largely upon the success of your teaching. Of more importance than attendance is the interest you arouse in your class members to create the desire to live richer lives. Greater faith is built through knowledge, but belief is incomplete unless merged into action, so yours is the opportunity to stimulate women to read, to think, and to apply in their lives the truths which they believe; to establish ideals which will hold them true, believing with Carl Schurz:

"Ideals are like stars; you will not succeed in touching them with your hands, but like the sea-faring man on the desert of water, you choose them as your guides, and following them, you reach your destiny."

Spiritual Growth Through the Relief Society Course of Study

M. LYNN BENNION

Member of General Board, Deseret Sunday School Union

MATZEMN, the Italian Philosopher, defined democracy as "The progress of all, through all, under the leadership of the wisest and best." I believe this definition is applicable to the Church. During 1934 there were 84,042 officers and teachers in the auxiliary organizations. There were 15,167 Relief Society officers, exclusive of Visiting Teachers. Practically every Latter-day Saint has an opportunity to lead in some capacity, and follow in many capacities. This mass participation in spiriutal activity is the key to spiritual development. Truly it is the progress of all, through all, under the leadership of the wisest and best.

I was greatly impressed when I read of the purpose in founding the Relief Society. A broader, more comprehensive foundation for spirituality can scarcely be imagined than the goal set for you by the founders of this great organization nearly a century ago. They are: "To manifest benevolence irrespective of creed or nationality; to care for the poor, the sick and unfortunate; to minister where death reigns; to assist in correcting the morals and strengthening the virtues of community life; to raise human life to its highest level; to elevate and enlarge the scope of women's activities and conditions; to foster love for religion, education, culture and refinement; to develop faith; to save souls; to study and teach the Gospel."

Spiritual Growth through the Study of Social Service:

To develop spirituality through the promotion of human welfare is your primary aim. That aim is basic in our religion, and the Relief Society has led the way. The task of ministering to the needs of people demands a loving heart and a high order of intelligence. Even in these strenuous times people need spiritual food, intellectual stimulus, far worse than they need bread. The Relief Society has not been content to pass out charity, but has sought, through a Social Service course of study, to understand the complex problems inherent in health, education, sani-

tation, poverty, crime, child welfare and personality development.

Christ gives us a picture of the ideal social welfare case worker. The Good Samaritan knew what needed to be done for the man in need, and he did it. I enjoy trying to read into Bible characters more than is apparent from the brief account given. The Good Samaritan was a student of human nature and also a lover of mankind. His heart and mind were prepared for this service. He had rendered already great services to many and through that experience was a finely developed personality. This is why he rendered such intelligent and loving service in the Bible story. Do not be discouraged over the slowness of your own development. Spiritual development is usually a slow, gradual progress. It is like the ear of corn which produced first the blade, then the ear, then the corn in the ear.

Psychologists have discovered a great weakness in much of our educational practice. We learn all about the theory of something, but it does not influence our conduct, and because there is no activity or practice in what is studied there is no growth. One writer said: "Character as an intelligent, effective and dependable way of life, will result not from talking about character, but from actual experience in living the good life." It is far better to pray for and visit the sick than to merely define religion in terms of visiting the sick.

The great question in my mind, as I have worked with young people in the Church, is: "Will the facts they learn about Church history and doctrine influence their behavior and conduct." I more and more believe that we must see that they have actual experience in being honest, truthful, cooperative, and so forth. So we are stressing pupil activity through problems and projects. Let the child learn to do by doing. It is the application of knowledge for the spiritual welfare of man that constitutes the "Mormon" ideal of education.

Now I believe the Relief Society is ahead of us in this program. You have had much of the actual work of relieving the poor, caring for the sick, clothing the naked. You have met the actual problems, and it is in the solution of problem that the highest spiritual growth lies. It calls for the best that is in you and it makes you thoughtful of the ills of mankind. Furthermore nothing is more provoking of hard mental effort than concrete problems to solve. I used to wonder how it was that missionaries developed so rapidly. You know the answer. They have problems to solve. It may be to make clear a principle of the Gospel to a person, or to soften another man's heart. These problems drive the missionary to study and to his prayers. He fills up his mind and heart and then he gives, and O, how he does grow!

One of the most stirring incidents in Scripture is Moses pleading with God to spare backsliding Israel, offering to efface himself if only they may be spared. When he came back from his communion he so radiated the spiritual life that he had to cover his face for the Israelites could not abide his presence.

I see in the Social Service work of the Relief Society the very essence of "pure religion." Those who give most will grow most and live most abundantly.

Spiritual Growth through the Study of Literature: "All that mankind has done, thought, gained or been; it is lying as in magic preser-

vation in the pages of Books."—Carlyle.

"Seek ye out of the best books words of wisdom, seek learning even by study, and also by faith." Brigham Young grasped the significance of that commandment. "I want to have schools," he said, "to entertain the minds of the people and draw them out to learn the arts and sciences."

"We should be," President Young said, "a people of profound learning pertaining to the things of the world. Every accomplishment, every political grace, every useful attainment in mathematics, music, and in all science and literature belong to the Saints, and they should avail themselves as expeditiously as possible of the wealth of knowledge the sciences offer to every diligent and persevering scholar." He defined education succinctly when he said before the University of Deseret Board of Regents: "Education is the power to think clearly, the power to act well in the world's work, and the power to appreciate life."

The best way I know to appreciate life is to contact life in the flesh, or from the pages of literature. During the last few years my reading hours as a student have been crowded into the books of the past. I often found myself hungry for the books of life, and I went to them to find courage, strength and faith to renew my labors. There is nothing more stimulating in all this world than contact with a truly great personality. You just cannot help being lifted by such people. Blessed are those who receive many such contacts in person or from the pages of literature, for they shall grow spiritually thereby.

Longfellow was asked by a student at Harvard University, "How is it, Mr. Longfellow, that after all these years of teaching you remain so fresh in your point of view, and so stimulating?" The wise old teacher pointed to a peach orchard through the window, and said, "You see some of those trees are young, and some are old. The old ones grow enough new wood each year to produce beautiful fragrant blossoms. I try to read and study enough to keep alive mentally." Another great teacher said, "I want my students to drink from a running stream and not a stagnant pool." We are all teachers in this Church of ours.

One of the surest guarantees that your husband, your children, your friends will grow spiritually is that you yourself are expanding in the good life. Think of the power Christ had to stimulate people. "One half of my goods I give to the poor," said Zaccheus, the mercenary little tax collector, in response to the appeal of the Master, "and if I have taken anything from any man by false accusation, I restore him fourfold." What a glorious spiritual response to a superb teacher and a great Personality.

Richard C. Cabot, scholar, teacher of ethics at Harvard University, and fine Christian, said: "I caught my religion by contagion through contact with people." This man has contacted the great and noble of all ages through the pages of literature. He mentioned also his indebtedness to two living people—Dr. Grenfall, physician, who left the comforts of a London home to serve the Eskimos on the bleak coasts of Labrador. "When I was with Grenfall," said Dr. Cabot, "Jesus Christ seemed not more than five feet away." The other person who touched and melted Cabot was Jane Addams, that good woman of great sympathy and understanding, who sought to serve others. I saw this noble woman receive the honorary degree of Dr. of

Laws at the University of California last spring. Her face was radiant with spirituality. Spiritual experience had brought her a rich development. Love has been defined as "The energy of a steadfast good will bent on creating fellowship." Jane Addams was filled with this energy. It led her day and night through the slums of Chicago seeking to make fellowship with humanity.

No one can estimate the stimulus of spiritual growth that will come to you through your literary course of study. Its influence will be felt in your home and in your communities. A teacher of literature recently asked a visiting mother at school, "In what college did you study literature?" The mother replied, "I received my training through the Relief Society."

We can agree with Charles Kingsley, who said: "Except a living man, there is nothing more wonderful than a book, a message from human souls whom we never saw, who lived perhaps thousands of miles away—they speak to us, amuse us, inspire us, teach us, open their hearts to us as a brother.

Before leaving the subject of literature, I wish to recommend a book that every mother will love to read—Ella Lyman Cabot's *The Seven Ages of Childhood*. This book will give you greater insight, understanding and patience with children.

Spiritual Growth through the Study of Theology: The most important channel for spiritual growth offered Relief Society members is through the study of theology. Perhaps the most valuable lesson gained from this study is the knowledge that we are the children of God, made in His image, having His attributes in embryo and destined to become like Him. This definition of man is a great contrast to one I recently heard: "Man is a small but boisterous bit of organic scum which for the time being coats one of the lesser planets." Man needs to understand the nature of his origin, for it will help him to bring unity and oneness to the inner life. It will help him resolve the struggle expressed in the verse:

"Within my earthly temple
There's one that's humble, one that's proud;
There's one who's broken-hearted for his sins;
There's one who unrepentant sits and grins;
There's one who loves his neighbor as himself;
There's one who cares for naught but fame and self.
From such perplexing cares I would be free
If I could once determine which is me."

Gospel study will help you to live in harmony with the will of God. What has brought traditional religion into disrepute with many people? It is because some have allowed religion, or spirituality, to become a department of life instead of the core and heart of life. They have locked it up in a water-tight compartment so that it does not influence the whole of life. The same disuse has affected our educational system.

Glenn Frank, President of Wisconsin University, says that our Western education with its many separate subjects has educated men in narrow grooves without the power to see the relationship between things. We have made specialists but we have failed to build men. Now we need the unique contribution of the specialist, but we are more in need of the man of all round development, who sees the divine purpose in things, and whose talents are dedicated to the spiritual welfare of God and man. The fine old cobbler emulated the spiritual life. The

sign over his door read: *"God first, man second, shoes third."*

Character may be defined as "The ability and disposition of the mind and the body to control conduct in accordance with a system of values." The Latter-day Saint system of values is the highest and most comprehensive system in existence. How did we obtain gospel values? We did not get them by experimentation, which is the way of science. We did not receive them through reasoning, which is the way of philosophy. We did receive them from God, through divine revelation. How are we going to attain the ability and disposition to control our conduct in accordance with these divine values? First we must understand these values. That means constant study and prayer. No man can be saved in ignorance, for knowledge is the concomitant of salvation and ignorance is a sin where there is an opportunity to be informed.

Not only must we study the gospel, but we must live it. Christ challenges us to make the pragmatic test. "If any man will do my will he shall know of the doctrine, whether it be of God or whether I speak of myself." Study the gospel and honestly live the gospel and you will have the ability and disposition to control your conduct in accordance with gospel values, and that is "Mormon" character! The highest in existence —what a challenge for us to grow in character! Furthermore those who live the gospel know that it is true.

I have made this discovery: most people who are dissatisfied with God's plan of life, and who seek some new experiment, do not understand God's laws and have never fairly tried them out.

Why should you study theology? Because religion is the core and heart of life. It is the glowing center of all values whatsoever. It is a positive, creative, dynamic and integrating power that makes all our relationships in the family, in our vocations, in our intellectual pursuits, in enjoyment and in moral conduct, beautiful and God-like. To be a fine Latter-day Saint is a great achievement, the achievement of a life-time, for it means a life of devoted study and growth-promoting experience.

"Man is that he might have joy." Obedience to divine laws brings divine joy. Recall with me now the most joyful experiences of your life. They are spiritual in their nature. There is no expression of the mind, or the body that man cannot have in its highest, most thrilling and most lofty form through the gospel. What a pity so many miss these blessings through choosing a base expression of their lives. How grateful we are for the spiritual experiences of life. They are as real, and the evidence of them as substantial as any scientific experiment performed in a laboratory. I firmly believe that one who feels the joy of spiritual growth will no more be satisfied with baser things than a boy would be satisfied with a sour apple if he had a ripe one in his hand.

The Relief Society members have a splendid Adult Education course of study. It comprises a study which seeks broadly to discover truth and beauty. Most important they have remarkable opportunities to apply the knowledge gained in the interests of human welfare. That is the sure avenue of spiritual growth. Our women in the Church do have spiritual experience in great abundance. That is why they are so fine, so sensitive to the promptings of the Holy Spirit. May God ever bless them, Amen.

Establishing Conduct Controls in Teaching

BELLE S. SPAFFORD
Member of the General Board

THE Relief Society, though basically charitable, is also Educational in the best and highest sense of the word, dealing with subjects that tend toward the elevation and advancement of women."

The goal of all Latter-day Saint women is to live efficient, effective and satisfying lives. There are two elements which run through all departments of "satisfying living," the first is rich, abundant living and the second is living which enables us to constantly move forward, to progress.

The Relief Society Membership consists of the Mothers of our Church—a group upon whom rests heavy responsibility—that of maintaining the integrity of the home, of rearing and disciplining the children for effective and happy participation in adult life and of exerting influence in securing wholesome community life. In addition they are striving for personal growth and development, that their own intellectual, æsthetic and social horizons may be constantly broadened.

In obedience to commandment and recognizing the responsibilities and desires of our mothers, a balanced program has been provided; one designed to stimulate study and provide opportunity for attainment of these objectives.

Upon the Class leader rests the responsibility of teaching the subject matter in such a way that the ultimate aims of the educational program will be achieved. It is not her problem to say what shall be admitted to the educational course but, "What shall I lead my class members to get out of the lesson material which has been provided." We must see our lessons as more than subject matter, we must see them as a "Way of Life," as a definite guide to conduct.

Conduct is largely determined by such factors in one's makeup as the knowledge he may possess, the habits formed, the skills which are his, the attitudes, ideals, tastes and interest he may have acquired. These things we speak of as "Conduct Controls," since they control or determine behavior.

The teacher's chief concern should not be subject matter, but the outcome of presenting this subject matter. She should ask with reference to each lesson presented, "What information, skills, habits, tastes, attitudes, interests, etc., must I establish in presenting this lesson, that the class members will conduct themselves in an improved and more acceptable manner. Subject matter is valuable but only in so far as it leads to the establishing of intelligent conduct controls.

The greatest concern of teachers of the past has been subject matter, implying that knowing a thing, one would conduct himself in accordance with this knowledge. Now educators are realizing, this is not always true and that subject matter is valuable only in so far as it leads to improved conduct.

The first step in well planned teaching is the setting up of lesson objectives in terms of conduct controls. Then we must consider just what contribution this attitude, ideal, etc., will make toward the ultimate objective of our educational program. We must consider always whether or not these controls when established, will really help our

mothers in the many activities in which they must engage in order to live completely.

Our instruction should not be the mere imparting of facts nor the indoctrinating of dogma but the establishing of intelligent conduct controls.

Spiritual Growth Through Music

JANET M. THOMPSON
Member of the General Board

WHAT is music? What is the purpose of it? Do we experience spiritual growth through it?

The dictionary defines Music as "the science and the art of tones or musical sounds, the art of combining tones in a manner to please the ear —melody or harmony.

Charles Kingsley said, "Music is a sacred, a divine God-like thing and was given to man by Christ to lift our hearts up to God and make us feel something of the glory and beauty of God and of all which He has made."

Another writer tells us "Music is well said to be like the speech of the Angels—God is its author—He laid the keystone of all harmonies—He planned all perfect combinations and He made us so that we could hear and understand."

When we hear good music and understand it, it becomes a part of us—it gives significance to life—interprets life and unfolds it. In the unfolding of its great purpose we experience spiritual growth.

Music speaks a universal language which the heart alone interprets. "It merges all humanity into God's children regardless of race, creed, color or culture. It makes us forget the differences that separate the human family and welds all into one great symphony of life."

It is one of the arts that interprets the mission of our Redeemer—it illuminates life and thought — has power to uplift—capacity to soothe and comfort. It educates the soul, mind and body—gives spiritual strength—a feeling of harmony within and without which at once becomes religious—it gives hope, peace and joy.

So we say Music does influence one in a spiritual way.

Everywhere and always music—both vocal and instrumental—has been considered an indispensable part of public worship. From early Bible days down to the present time it has been employed as a means of worship.

It has been said our songs in the form of hymns are among the most powerful agencies we have for developing the religious sentiment of our people.

Strange as it may seem there has never been any great religious movement without the use of the sacred song. When the children of Israel sang, because of their deliverance from the hand of Pharaoh, Miriam, the sister of Moses said, "Sing unto the Lord, for He hath triumphed gloriously."

In the life of Martin Luther we find another example of spiritual uplift through song. During the most dangerous period in his life he wrote "A Mighty Fortress is our God—A Bulwark Never Failing." This song was inspired by the 46th Psalm, which states in part—"God is our refuge and strength—a present help in trouble."

Luther found great comfort in this hymn. When danger seemed imminent he would turn to his com-

panions and say, "Come, let us sing the 46th Psalm." He believed music to be a profound help to the religious life. His enemies said he made more converts by his hymns than by all his preaching.

Some of our finest oratorios are based on Biblical text—the Messiah being one of them. It voices the deep religious feeling and faith of its composer, George Frederick Handel—and has proven a musical blessing to all mankind. Surely the rendition of this sacred composition gives one spiritual uplift and strength—greater vision, faith and hope.

With the establishment of the Church of Jesus Christ of Latter-day Saints upon this continent, the sacred song had its place in that most eventful religious movement. As Mormonism was founded on revelation it became necessary to make a collection of hymns which would conform to the new revelations and the restored gospel, as taught by the Prophet Joseph Smith.

The Doctrine and Covenants gives us this revelation, in part—"And it shall be given thee also, to make a selection of sacred hymns, as it shall be given thee, which is pleasant unto me to be had in my church. For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me and it shall be answered with a blessing upon their heads."

When we know the extraordinary religious influence that swayed the lives of our composers and writers we are assured there has been spiritual growth through music—there will be greater spiritual growth if we aim to make our songs a prayer unto the Lord—if we will understand and sing the gospel in our hymns.

The Lord has given the gift of music to the world. May we employ every available means to develop a growing love for it and make that love ever more intelligent and discriminating.

The Bible

JULIA A. F. LUND
General Secretary-Treasurer

THE Roman soldier said to the Apostle Paul, "with a great price purchased I this freedom." So we might say, "with a great price was the Holy Bible purchased for us." The untiring zeal of the great scholars who devoted their lives to preserve the treasured manuscripts, and the blood of the martyrs who gave the sacred writing to the people in their own language!—Huss and Jerome,—burned on the public square of Prague, Wycliffe, a fugitive his whole life through; Luther and Calvin, battling through a long life against the mighty power of Rome; and William Tyndale strangled at the stake—these are but a few of the illustrious names who accomplished the greatest feat of the Reformation—*giving the Bible to the people.* This mighty book has been the great civilizing, judgment forming agent through the ages, the foundation for religious belief of all really progressive nations.

To tell of what we owe to the Bible in Art, Literature, Law, Music, would be an endless task, but the debt should be acknowledged with reverent gratitude.

The Anglo Saxon races have been the defenders of human freedom, and have evolved the highest effi-

ciency in the science and practice of government. The majestic structure of the English law, under which all English speaking peoples have built their civil governments, has been developed along lines rooted in Hebrew, rather than Pagan sources.

Sister Thompson has told of the inspiration the Bible has been to music, and we have but to note the glory of the Cathedrals, the matchless beauty of paintings and sculpture, to realize something of what art owes to the Bible.

The greatest classic in the English language is the Bible. Every form of literature—history, drama, oration, genealogical and other catalogues—wisdom treaties, poetry of various types, and rhapsodies that defy strict literary classification or comparison, are to be found. The freshness of primitive life is depicted as well as in Homer, without Homer's absurdities. The beautiful idyllic simplicity of Ruth is vastly superior to the artificiality of Theocritus. The orations of Deuteronomy are nobler as models of library culture than the production of Cicero. Compared with the Psalms, the lyrics of Pindar seem provincial. A great critic says: "If the philosophy of Plato and his successors has a special interest as a starting point for a progression of thought, that is still going on as modern science, the field of Biblical wisdom offers an attraction just as great but of a different kind."

The spiritual mystery and beauty of the Bible writings are not approached by any other types or by Pagan writers. Insofar as the mythology, aspirations of philosophy of other nations has any single thing of beauty, or good to offer, this same quality is more than matched in the Bible. There are many interesting parallels that are evident distortions of Bible narratives. These are shown through the traditions of Assyrian, Persian, Greek, Norse, but the Bible stories are more reasonable and convincing. There is overwhelming evidence that the Gospel was preached in ancient times, and the neglect of the Hebrew culture in our University courses is deplorable.

The Bible gives the most complete and perfect record of humanity, fully depicting a typically human race at various stages of its development. All the virtues and vices of the human family are set forth, together with the inevitable consequences thereof. Individuals, families, tribes and nations are all dealt with in the same incredibly accurate manner, and on a scale incomparable in Pagan histories. Its honesty and sincerity give to it the strength of truth and immortality.

Like all great treasures the Bible should be treated with reverent and careful discrimination if we would have our children understand and love it. There is a message for every soul, and for every occasion. In great crises of life people turn for guidance and consolation to the Bible rather than to any other ancient or modern thought.

We should seek to understand its picturesque language, for like all oriental literature, it makes abundant use of imagery, and we often mistake the use of the symbolism and misinterpret the words. Ancient people used the word *fear* with the meaning we now give to *reverence*. It is possible to make the Jehovah of the Old Testament a Being to be feared, while the actual narrative proves Him to have walked and talked with the prophets of old, and to have possessed endless patience, tolerance and love for His erring children.

We must be selective in the ma-

terial we give to our children, and always show that it is broken law and human selfishness that brings misery to the world, for God is always *love*.

There is a perfect unity through different kinds of writing—narrative, lyric, drama, rhapsody—the grand central theme remains the same. The plan of the one true God in relation to humanity. President Wilson said in his address to the soldier boys: "Read the Bible, for there you will find the bread of life."

In contributions by writers over a period of at least eighteen centuries, all testify of *one great plan—one God, one Christ.*

THEOLOGY DEPARTMENT

AUDITORIUM BISHOP'S BUILDING

Lotta Paul Baxter, Chairman, General Board Relief Society

THEN

ANNIE WELLS CANNON

Member of the General Board

HOW true it is that history repeats itself. There are years of peace and progress down the centuries, and again years of war and disasters. With all the changes the fact remains that an over-ruling power controls the world, and in due time right conquers might.

Nine hundred and sixty-nine years before the flood the Lord made known unto Enoch that great tribulations would be among the children of men, "But," He said, "my people will I preserve and truth will I send forth out of the earth to bear testimony of mine Only Begotten, and truth will sweep the earth to gather out mine elect from the four quarters of the earth."

The ancient people who inhabited this western hemisphere had the highest civilization until wars and wickedness swept away the glory of the ages, and only a savage remnant remained. When nations war progress ceases. Prior to, and at the beginning of the nineteenth century, there was destruction in the earth. Napoleon the First was waging war throughout Europe, until he met defeat at Waterloo in 1815, and everywhere there was unrest.

The Latter-day Saints believe that certain spirits are born in the world to fulfil certain purposes. To sense this fact one must realize the immortal—the life eternal.

The Lord showed Abraham the intelligences that were organized before the world was, and said to Abraham, "Among these were many of the noble and great ones."

Early in the nineteenth century there was born into the world a host of great "intelligences" — philosophers, poets, artists and prophets, not the least among these "great ones" Joseph Smith, the "Mormon" prophet.

How ripe the time for a message from on High—the day foretold by Enoch that "the truth should come out of the earth to bear testimony of mine Only Begotten."

"The trees were God 's first temples," and even as the star shone o'er Judea's hills to usher in the birth of the Redeemer, so in the sylvan depths of the forest near Palmyra, a glorious light shone round a lad in prayer, to usher in the restoration of the gospel Jesus taught.

The boy was Joseph Smith, and in this glorious light appeared the

Father and the Son. They told him the true gospel was not on the earth, and to join no church.

In the region where the Smith family dwelt—Western New York—countless stone implements and arrowheads were found in the hills. According to the Book of Mormon it was this region where the final battles were fought between the Nephites and the Lamanites, and on Cumorah, the highest hill, the Nephites made their last stand prior to their extermination.

It would seem the Smith family were divinely led to migrate to this place, nor does it seem strange that a humble youth, without guile, of prayerful heart, should be the chosen instrument of the Lord to fulfil his purposes.

When the boy told of his wondrous vision, and declared that God was like other men, glorified, he was called an imposter and a blasphemer, threatened and ridiculed.

Three years past and then, after a persistent prayer, Joseph was again visited by a messenger from heaven. He said his name was Moroni. He told Joseph of the record on plates of gold concealed in the hill Cumorah, and gave instructions concerning many matters. Four years later Joseph was permitted to take away the plates for translation. He was then twenty-two years old. The work was completed in less than two years, and in 1830 the first copy of the Book of Mormon was issued and the great missionary work of the Church begun.

Other "great ones" born near the same time as the prophet, heard the "word" and became his friends, coworkers and leaders in spreading the glorious message and building up the Church.

Bitterness, hatred and persecution followed the Saints, resulting in drivings from State to State into the wilderness; even to the martyrdom of their prophet and patriarch.

But Zion was established in the mountains. The words of the prophets were fulfilled. *Truth did come out of the earth to bear witness of the "Only Begotten,"* and the elect were gathered from the four quarters of the earth.

The Golden Book—the Book of Mormon—was brought out of the earth and

"Worlds without end will testify
The wondrous things of prophecy."

Now

SECOND COUNSELOR KATE M. BARKER

THE words of the prophets were fulfilled, as ever are the promises of our Heavenly Father. Truth and righteousness did come out of the earth to bless mankind. The prophet did see and talk to the Father and the Son, and had the strength to stand by his testimony, even to the giving of his life. But with their leader dead, where were those who were left, and who had not seen the plates or the vision to get the strength to carry on through hardship and persecution?

Even before the Church was organized the Lord gave to the world one of the most glorious promises ever given to mankind when He declared through the prophet: "Whosoever believeth on my words, them will I visit with the manifestation of my Spirit." For the first time since the Savior and His Apostles were on the earth, this promise was given. How wonderfully it was fulfilled!

Through the manifestation of His Spirit, faith had been implanted in

the hearts of those early members of the Church too deep to be ever eradicated. From all parts of the world it brought people and made of them one people united, faithful

Individual testimony was the strength of the Church in the beginning—it is the strength of the Church today. It brought the pioneers across the plains, it gave strength to those who were called to pioneer the second time. Because of their testimony these pioneers, their children and their children's children in turn have worked and sacrificed to send their sons and daughters on missions, taking to the world the same promise they had received. Today the Church has 750,000 members.

Truth and light are gradually permeating the thought of the world. But so many of the old orthodox beliefs are gone that the churches seem to have lost their foundations. Their leaders are uncertain. They are lacking in positive beliefs.

Meanwhile the people of the world have been passing through trying times. Man now begins to feel the need of something outside himself to help him meet the tests of life. Millions of people are troubled. That there must have been a creative power somewhere, sometime, to account for the universe they nearly all agree. But has this power a plan for the world, and for human life? Can it understand and respond to human needs, prayers, sorrows? One teacher of religion recently said, "The universe, life itself, tells me there must be a God—but personal? I wish I could believe it!"

No uncertain answer will satisfy the world today. It must be as positive as Job's "I know that my Redeemer lives."

How does the Church of Jesus Christ of Latter-day Saints answer these questions?

Again the scene is at the Hill Cumorah and the Sacred Grove—at the dedication of the monument. President Grant and President McKay and many of the General Authorities were there. They bore their testimonies to the people of the world as strong, certain, unwavering as those borne by our first leaders over one hundred years ago, that through the manifestation of the Spirit they know that God lives, that He is our Father, that Jesus is the Christ, that through the Prophet Joseph Smith the Gospel has been restored in all its beauty—and that the promise of the Lord still holds if they "ask God the Eternal Father in the name of Jesus Christ if these things are true, and if ye ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you by the power of the Holy Ghost."

Literary Department

Marcia K. Howells, Presiding

BARRATT HALL

Wednesday, October 2—2 p. m.

IN her preview of "Adventures in Reading," Maud Beeley Jacob gave as the objective of the course, to give all women an opportunity to enjoy literature through their own niche, which each one must find for herself.

Literature is a vehicle of spirituality, and the place of the literary lessons in the spiritual life of Relief

Society women will be determined by the quality of literature, the satisfaction obtained through reading, and the presentation of the teacher.

Aristotle gave as a measuring device for literature, that it imitates life, interprets life, and provides a criticism of life. Man's life is the sum total of expression of his thoughts; civilization is measured by his desire to know, to possess and to create. Ruskin says that books are houses in which souls are to live, they preserve fancies, satisfy memories, noble histories, faithful sayings and precious thoughts. The role of the teacher is to transfer the ideal of form, beauty, imagination and appreciation into life, to refresh courage, faith and love.

To the teacher, today is a day of days, today is a day of man's greatest needs. Millions are asking, seeking. What will you give — joyous thoughts, wisdom and an understanding of life.

Mary C. Kimball conducted a class demonstration on "The Glory of the Commonplace."

Social Service Department

Emma A. Empey, Chairman

DESERET GYMNASIUM

Wednesday, October 2—2 p. m.

Preview of Social Service Lessons 1935-6

MATTHEW F. NOALL

GOOD citizenship and intelligent participation in community life require on the part of each individual knowledge of many phases of life in the modern world. Knowledge of our social surroundings is essential to those who would take a constructive part in the course of events. But the rapidity with which social, economic, and political life is changing necessitates continued study for more complete and accurate information about present sociological conditions. It is necessary, therefore, for adults constantly to keep informed about the changing aspects of group life in order to do their part in making every day life more worth while.

Perhaps no line of thought could offer more direct help than a general course in sociology illustrated with examples from currrent social problems. The gospel of Jesus Christ teaches the principle of continuous study that we may "be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel in all things that pertain unto the kingdom of God that are expedient for you to understand." (Doctrine and Covenants 88:78)

It is expedient that we understand the principles upon which human beings are socialized and those which may be used for the improvement of life among mankind. The lessons based upon contemporary problems and general principles of sociology have been written for this purpose.

The object of the course is to help Relief Society members to improve their understanding of human relationships that they may help to develop better human relations, and secure greater joy in life by giving improved service to humanity. We may advance toward these ideals by taking the following three steps: first, by recognizing the problems of

the day. Facts of daily existence are apt to dull our consciences and understandings. Often-times systematic study is essential to enable us to be aware of a specific problem of life; and often, further study is necessary to understand the problem after we have become aware of it. Second, the making of plans to solve these problems should always follow the study. Mere knowledge has no particular virtue in improving life. Third, by using all those forces and powers which we may command to solve these problems.

Upon the extent to which this third principle is carried to a successful conclusion depends the value of the lessons we are to undertake. "By their fruits ye shall know them" is the criterion of judgment given by the Master. The lessons in Civic Sociology are organized in such a manner that class leaders can help each individual take the three essential steps. Insofar as possible the class room should be a laboratory, an open forum, and a place of self-expression.

Growth in understanding and tolerance of the opinions of others are products of constant practice in thinking, reasoning, and generalizing on problems of contemporary life. We learn only as we assimilate new meanings and new facts and principles into our own experience. Ability to understand and to think critically about modern social problems will grow only through practical experience along such lines. Class leaders are urged to see that these opportunities are extended to each individual in the class.

There are five distinct parts to each lesson. They are as follows:

1. A statement of the specific purposes to be accomplished by the lesson. This is quite different from the title of the lesson which indicates the nature of the subject matter. To develop the necessary reaction from any lesson it is imperative to get clearly in mind the objective for which the subject matter is considered. The subject matter may cover a very wide range of factual information which may have little, or no value unless that information is directed toward some desirable goal. These goals are indicative of a personal reaction to be gained by each individual in the class.

2. Suggestions for the achievement of the specific purposes. At times the suggestions may be specific and pointed; or, the purposes may be determined through a selection of factual information which can be readily shown to have direct bearing upon the specific purposes.

3. Much factual material not found in the class text will be found in the lessons published in the magazine. This is both to supplement the text and to give more pointed application to the specific purposes selected. The correlation between the principles discussed in the lesson and the teachings and lives of the Latter-day Saints is also given. The basic principles of sociology are illustrated through the study of the current social problems.

4. Suggested activities are given to be conducted under the direction of a class leader contributing to the realization of the specific objectives set forth. Upon the successful carrying out of this principle depends largely the value of the study. The activities in connection with the lessons are directions to do something which will carry over into actual life the specific purposes sought. These activities should deal as concretely as possible with the immediate environment of the local community and region in which the people live. Since each stake and each ward has

an environment of its own and problems peculiar to the locality, the activities should be so multiplied and so directed that a personal application can be developed therefrom. Here is a real challenge to stake leaders and individual class teachers. It is probable that the activities suggested in the magazine cannot be carried out in your particular ward. Each leader should supplement this phase of the work as far as is necessary to make it vital to each class member.

5. Additional reference material will be given when it is deemed advisable. However, with a text to follow and magazine lessons to supplement the text and guide our thinking, additional readings will seldom be necessary. The individual ward is a laboratory holding endless opportunities for continued effort.

Special attention should be directed to the general purposes of the entire course. These will be found in the Introduction, published in the May issue of the magazine. The general purposes should be studied carefully as to full meaning and import. Each lesson in the entire series should contribute to the realization of the general aims.

It should always be born in mind that the truths of the Gospel of Jesus Christ are never called into question by a study of any world situation or problem of humanity. On the contrary, they should bring light to our minds that we may exercise better judgment in interpreting life situations. Growth in understanding, tolerance in our judgments of others and situations, more correct thinking, and more meaningful spirituality should emerge from a study of contemporary life. These should develop within each one of us a more vital testimony of the truth.

Possibilities in the Social Service Lessons

DONNA S. SORENSON

Member of the General Board

THE poet Thom has said of teacher's work:

"Delightful task! to rear the tender thought,
To teach the young idea how to shoot,

To breathe the enlivening spirit, and to mix
The generous purpose in the glowing breast."

In a consideration of Relief Society teaching three factors must be considered: varied conditions prevail in different stakes, opportunities for enrichment of these lessons are unequal, and we are teachers in an organization that grew out of our religion.

It would seem that in this course in civic sociology one of our major possibilities and opportunities would be "to breathe the enlivening spirit." The ways to achieve this might be profitably considered for if we can foster this in our teaching and develop it to such an extent that these lessons will *live* we may do much to measurably affect the lives of those whom we teach.

We have then, a real opportunity to make these lessons live by being builders of faith. If we have the vision to see above and beyond our changing social heritage the hand of God working for increased intelligence and enlightenment of all His children, we can do much in these lessons to increase faith, to build

understanding, to further tolerance. To be a teacher in this "dispensation of times" when so much has been revealed, when social trends are coming into being and they in turn being supplanted by new social phenomena is to have great responsibility but with it great possibilities.

We cannot build an enlivening spirit into these lessons unless we are enthusiastic and that enthusiasm must carry over to those we teach. Do you see yourselves as members and teachers of a great Relief Society organization of 70,000 members engaged in voluntary service for the good of their fellow men and women? Do you look even beyond that and see yourselves as a part of a recent social movement of adult education, members of a group of 500,000 engaged in training and directing on a voluntary or professional basis 20,000,000 adults annually? Do you recognize that the social environment into which we must fit ourselves is not static but is rapidly changing and that some of those whom you can reach think in old ways and live in a new world? If you recognize these things you cannot help but be enthusiastic about this course in civic sociology and the challenge which comes to you as Relief Society teachers.

Use the element of contrast in age groups in the women you teach. People are most ready to act upon those convictions which they have helped to formulate in their minds and those based upon their own experience and observation. In our classes we have the older woman with her rich experience and knowledge of "times" as they used to be. We have the younger woman with her knowledge of modern day trends and her ability to contribute to the class because of her increased opportunity. To have these older women, along with the younger, contribute facts from their experience will give them a sense of adequacy in their contribution.

You can not make these lessons live unless as teachers you are believers in and doers of exploratory work along sociological lines. That means that you must cultivate an alertness of mind in detecting that which will be useful in your work; that means that you must read fully and widely all material available to you; that means that inasmuch as there is such a wealth of material available to you in the cheaper print of magazine and newspaper that you read these, intelligently and critically.

People generally are more interested in human association of the present time and the phenomena arising from such association, therefore it would be a profitable thing to give your lessons a current setting. Let me illustrate: Pres. Roosevelt passed through our city last Sunday on a cross country trip. This incident might be utilized very well in the lesson on "Socialization through Communication and Transportation."

In these social service lessons there is a real opportunity "to mix the generous purpose in the glowing breast." Relief Society and its educational program has been concerned with the development of rich and many-sided personalities capable of living well together in a society. This course in civic sociology offers us the possibility of helping women to see themselves as not only contributors to our present social heritage but participators in that heritage. If you can accomplish the active participation of our women in their rights of franchise surely the course will not be without its merits. If you can do more than that and arouse curiosity about and develop an ap-

petite along sociological lines then you will have realized some of the possibilities of this course. There is a great opportunity for you to open up to those Relief Society women whose children are no longer dependent on her to a great extent, a field of usefulness after her busy motherhood. There is an increasing importance of a recognition by the individual of his responsibility of the national welfare. Accept this challenge and do your share as teachers in developing this responsibility in your women which will result in right action.

We have been considering the possibilities in the social service lessons and in order to achieve the same entails much work on your part to efficiently prepare but you will never realize your fullest possibilities in these lessons without the help of the Lord and His Holy Spirit which will "bring things to your remembrance and show you things to come." Seek His divine aid in humble prayer and you will be able to say:

"Lord, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched ground refresh, as with a shower . . .
We kneel, when all around us seems to lower . . .
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong—
That we are ever overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer;
And joy, and strength, and courage are with Thee."

Importance of Mental Activity for Adult Women

COUNSELOR AMY BROWN LYMAN

THE course of study in the Relief Society is based upon the principle of the *need for study* and is in harmony with the great adult education movement which is being featured in the principal civilized nations.

There was a time when it was felt that education and learning were for children and youths, that after maturity and marriage such work was over. As the professions were developed and more highly specialized, however, it was found that those who wished to enter these must have a longer training, so education for some, in some fields, became more extended. Adult women however were supposed to be through and to settle down to regular duties and the cares of life.

Today we have the conception that education is a continuing process for all; that we should not become stagnant intellectually and rest on our oars; that even graduation from school or college is but the beginning of real life experience. We believe that we should go on with mental activity and education after marriage and as long as we live; that, after all, marriage and family life not only furnish the greatest opportunity for continuing education but

that they give the greatest incentive for such continuance. Communities today are not judged negatively by their per cent of illiteracy, but positively by their ability to bring joy and happiness to the world and salvation to men; by their ability to help build up human morale and to cure human ills. All of this requires intelligence and study and opportunity for advancement for everybody.

The progress of adult education throughout the country today is most gratifying. It has recently been greatly stimulated by Federal Aid, the object of which is two-fold: First, to give opportunity to adults desiring to study which has been a great boon to men and women out of work, and secondly, to give work to able teachers and instructors who are in need of it. Since the work in Utah is typical of that going on elsewhere and bears out our idea of the need and importance of study for adults, and their response to opportunity, a few comments on this state's work will be to the point and will also be illuminating.

Last year in this state 275 teachers were employed by the Federal Government for the purpose of adult education and 15,000 students were registered for the work. Of those registered 40% were men and 60% were women ranging in age from 18 to 80 years. So great is the interest that this year 330 teachers have been employed and a much larger registration is expected.

Sixty subjects were taken up last year depending upon the desires of the local people. The subjects most popular were English, History, and Community Problems such as those which are included in our lessons for the Social Service Department. The most popular of these three courses was Community Problems in connection with which public forums were held where there was open discussion and ample opportunity for people to express themselves. In Salt Lake City over 2,000 registered for the course.

Americanization work was also popular and proved to be most important and far-reaching. In Salt Lake City alone 600 registered for this work. Of these 200 took out citizenship papers. 300 others outside of Salt Lake City also took out citizenship papers. The adult education work has been given under the supervision of the school principals of the junior high schools generally.

How fortunate that the Relief Society sees fit to feature educational work for its members! And how fortunate that along with religious and cultural study subjects of such vital interest and importance as Community Problems are included in the course.

TEACHER TOPIC DEPARTMENT

Hazel H. Greenwood, Chairman

RECREATION HALL—LION HOUSE

Wednesday, October 2—2 p. m.

GREETINGS

HAZEL H. GREENWOOD

Member of the General Board

TO be a teacher of teachers is a very sacred calling. The results of teaching, and its influence are more widely felt perhaps than any

other group in our Relief Society organization. Teaching has always been one of the major activities of the Latter-day Saints, not only to its membership, but to the world.

This is a great day for study and preparation. Women are grasping every opportunity for advancement. Recognizing the law of self activity, women are taking every chance that is presented to them to participate in activities that give them experience.

Knowing that the best life is the fullest one, and that happiness lies in action, we are giving our best in service to others.

Following the welcome by the Chairman every phase of the Visiting Teachers' work, and the contacts she makes, were discussed in a most able manner. The following topics, and the sisters who treated them, will indicate what a valuable Department this was: "The Teachers' Topic Class Leader," Elise B. Alder; "The General and Specific Objectives of the Teachers' Topic for 1935-1936," Amy W. Evans; "How to Introduce the Topic in the Following Types of Homes" (a) The Indifferent Home, Elizabeth L. Cox, Teacher Topic Leader, St. George Stake; (b) The non-L. D. S. Home, Jane P. Bowers, Cottonwood Stake Relief Society; (c) The Home Where There is Sickness or Other Misforutne, Ina S. Carlson, Teacher Topic Leader, Logan Stake; (d) The Busy Home Where the Hostess is Unusually Occupied, Vida Thomas, Teacher Topic Leader, Salt Lake Stake; "The Teachers' Topic from the Viewpoint of the Hostess," Lisle F. Graham, First Counselor Liberty Stake Relief Society.

Officers' Meeting

Counselor Kate M. Barker, Presiding

ASSEMBLY HALL

Thursday, October 3—10 *a. m.*

Official Instructions

COUNSELOR AMY BROWN LYMAN

I AM sure you can realize, my dear sisters, what a real task it is for Sister Barker and me to try to take Sister Robison's place in connection with these meetings today, and we ask an interest in your faith and prayers that we may be able to carry on in some way that will be satisfactory and also helpful to you.

The roll call, as always, was very interesting, and shows a good attendance. It reminds us how large and comprehensive our organization is, and that it encircles the whole globe.

Since our last April Conference we have had the following organizations and reorganizations:

Organizations

Date	*Stake*	*Appointed President*
Sept., 1935	Highland	Nellie O. Parker
May, 1935	North Idaho Falls	Mary L. Hatch
June, 1935	Oahu	Eliza Salm

Reorganizations

Date	*Stake*	*Released*	*Appointed President*
May, 1935	Deseret	Martha C. Adams	Inez B. Allred
Sept., 1935	East Jordan	Elfreda L. Jensen	Alta Andrus
Aug., 1935	Ensign	Janet M. Thompson	Radie O. Hyde
Sept., 1935	Juab	Edna J. Cazier	Florence R. Winn
Sept., 1935	North Davis	Elizabeth H. Layton	Mary L. Barton
Aug., 1935	North Sanpete	Elizabeth D. Christensen	Ruby S. Jensen
Sept., 1935	Pioneer	Edna T. Matson	Lottie Fullmer
Sept., 1935	South Sevier	Annetta Christensen	Jetta Marquardsen

Name of Fremont Stake changed to Rexburg Stake

We are pleased to express appreciation for the excellent services that have been rendered by those Stake Presidents who have seen fit to give up the work. We appreciate all they have done in helping to forward our great cause during their administration. We also are pleased to welcome the new Stake Presidents, and sustain them with our faith and prayers.

We want to say a few words today about the *Magazine*. Probably you have heard of that subject before. One thing that brings it forcibly to our minds is that we have just received a telegram from the Big Horn Stake, stating that they have gone over the top 107%. That was cheering news.

We would like to announce that we still have some back numbers of the *Magazine,* beginning with May, 1935. Many people who are subscribing for the first time are anxious to get these back numbers because the lesson outlines began this year in May.

We have had some questions this year regarding our Magazine Drive. Some have wondered if we could change it to some other period, so that it would include the months when the lesson outlines begin. Some people start their subscriptions in the Fall, and are anxious lest they will not get the back numbers which contain the lessons. Others subscribing at the same time prefer to start with the current month, and still they would like to have the lessons. There is one way to surmount this difficulty, and that would be to subscribe for the year round. I do not know whether anyone has ever thought of that as a real answer to this question. If you would subscribe for the year round you would always have your back numbers and also your current numbers when they are current. At whatever time one subscribes there is always this question about lessons, as it is necessary to publish them rather far in advance.

We have been receiving some three months subscriptions. It is really quite difficult to handle them, difficult for the Stake and Ward Agents and also for the office. We prefer that no subscription be for a shorter time than six months.

We are very much delighted with the interest that is being taken this year in the Magazine Drive. We have one or two suggestions to make. We think it would be a very fine thing for you, when you desire to send gifts, to send a subscription to the *Magazine* instead of flowers. Also a subscription for the *Magazine* for Mother's Day or for a Christmas present would be one of the loveliest gifts you could make. This would

be very helpful and encouraging to your Magazine Agents. They are having quite a struggle, working very hard, and it would be a courteous and fine thing if we could support them in any way we possibly can.

In our visits to the Stakes this year we have been very much pleased with the fine flower shows that have been given. We think it is marvelous for our women to be so interested in building up and beautifying their communities that they spend time and effort in raising and displaying lovely flowers. These shows have been a great attraction, and have given satisfaction to both local people and to visitors. Brother George F. Richards was very much delighted with a flower show given at a conference he attended recently.

We are very anxious for our women to be civic and community minded, and it would be a marvelous thing if we could not only raise flowers, but if we would make an effort to do other things to make our communities more attractive. I have often wondered why, during this depression, when so many men have been out of work, somebody did not mobilize them in the interest of community improvement—repairing broken fences, cleaning up streets and cemeteries, eradicating weeds, etc. I hope that by next Spring we in the Relief Society will have some plans for this work. Of course, there are still some things that can be done this Autumn, but in the Spring let us keep this in mind. If we desire to have our young people remain in our communities, and be interested in them, we must do something to make them more attractive. It takes real effort, but I believe if the Relief Society women would decide on projects of this type we could do a great deal to beautify our homes and communities.

The question has come up a number of times about the attendance of Visiting Teachers at regular Ward Relief Society meetings. A ruling has recently been made in the General Board that Relief Society teachers should attend regular Ward Relief Society meetings. Of course their duties are rather arduous, but how can Relief Society teachers encourage others to come, how can they explain what is going on in the meetings, if they do not attend themselves? If there are teachers who feel that they cannot attend the meetings it would be a wise thing for them to give up visiting teaching, because it is really an important thing for the teachers to know the work and be in the closest touch with it.

A great many County Welfare Boards have been appointed recently, and we are very much surprised to find so few women on such Boards. In the first fourteen County Boards appointed in Utah, there were sixty-six men and ten women. There are fifteen more Counties that I am not reporting on, some of which have no doubt been organized while others have not. But it is a source of disappointment to the General Board to find so few women on such Boards. It is a thing that we do not quite understand, and we are wondering if our Relief Society Stake Presidents could not do something about it, if you could not remind the citizens in your communities that there are fine women everywhere who have spent a great deal of time in the interest of welfare work, and would make valuable members on such Boards. You would think there ought to be at least two women on a board composed of six members, and the same proportion

where they are larger. I believe that if we will make a little effort in this direction we will be able to accomplish something.

We also feel that women should be represented on Boards of Education, and on City Commissions. You know women have a definite viewpoint, and wherever human welfare is involved we think there should be a woman's viewpoint. It is a strange thing that men are always willing for women to keep up their own homes, do their washing and ironing, cooking, mending, etc., but when it comes to institutions of the State, where there is much housekeeping to be done, they think they can supervise them without assistance from women. Where human beings are housed in a State institution there should be women on the Board of such an institution because of the housekeeping to be done, supplies to be purchased, clothing, sheets and pillow cases, etc., to be kept in repair. Women also have definite and valuable contributions to make in civic and educational affairs, and should have the opportunity to help in these fields. We have the vote, let us see what we can do toward stirring up an interest in this direction. We have fine women in all our communities who are qualified for community work.

One time I was sitting in a meeting where Stake appointments were being discussed, and a woman had suggested another woman's name for one of the appointments on a State commission. As soon as her name was mentioned these men began to get uneasy in their chairs. One man finally said, "We really ought to have a lawyer in this place. Is this woman a lawyer?" The sponsor said, "No, but her husband is a lawyer. I think she could get advice very quickly from him." "Well she ought to be so qualified herself." In a few days the appointment was given to a man. The woman sponsor then asked, "Is this man qualified? Is he a lawyer?" "Well, no," was the answer, "but he is a man." Therefore he was qualified. It seems that women must have special qualifications. Of course, in recommending women for public positions, we should recommend women who are able and fitted for such positions. Let us be interested in these things, and let us see what we can do towards extending the appointment of women in these particular fields.

This year, in our Work and Business meeting we are recommending a book, *Handicrafts for Every Woman,* and we hope that you will all be interested in this book, that you will go through it, and see if you cannot apply some of the suggestions in your own Stakes and in your own homes. There are many phases of work outlined in this manual, with instructions and illustrations, and we believe that in every community there is something in it that will be helpful. I opened the book the other day at the chapter on painting. You know paint is not very expensive, and with a little instruction from this book we could all paint up our porches and old chairs. There are also instructions on how to renovate and modernize furniture. We do not know exactly how you will want to take up the work in the manual, but we are leaving it to you to go through this book, and pick out the things which will be most helpful to you in your own homes and communities. We feel this book should be in every Ward library in the Relief Society.

The question has come up a number of times regarding quilting. Minimum prices to be charged for quilting are suggested in the Handbook.

We think that no quilt for custom work should be quilted for a smaller price than the price listed in the Handbook. When you make fancy quilts you should charge what the work is worth. I was in a Stake recently where twelve women worked all day on a quilt—four on one side, four on the other, and two on each end. They worked all day and charged about $2.00. This would average sixteen and two-thirds cents for each woman's work. This is not enough. In another Stake, they charge by the spool or amount of thread used. This is a little better.

A few years ago one of our Stake Presidents brought up this question in our Officers' Meeting. She said, "You know out in our Stake we have been making some very beautiful quilts, and one of the well-to-do women in Salt Lake found out about it, and asked us to make a quilt for her. We did not charge her very much for it, and she told everybody in her neighborhood. We soon received several orders for quilting and we were terribly over-worked—even had to neglect our homes to finish them. I think this was poor management on our part, and very poor business." I believe we are all agreed that if you are doing quilts for custom work you should charge what your time is worth. On the other hand where you are doing quilts for needy families, we are very happy and glad, as you always are, to have that done for nothing in connection with our regular welfare work. We are more than willing to do sewing for people who need it, but where we are out to make money by quilting, let us charge enough so that we can pay for the time that we spend.

You will remember that at our April Conference we decided to adopt a uniform Membership Card in the Relief Society. It was announced at that time that the General Board would be pleased to furnish these cards for the Stakes, and that we would begin using this uniform card in January, 1936. Some of the Stakes have in the past already had membership cards which they furnished for themselves.

This little yellow card I am presenting has lettering in blue. It represents Relief Society colors, and it reads: "Membership Card, National Woman's Relief Society of the Church of Jesus Christ of Latter-day Saints, 1936. Name..... Stake..... Ward....."

This card will serve as a receipt when the Annual Dues are paid, and the Secretaries should be supplied with them and should see that when a woman pays her Dues this Membership Card is given to her.

During the Conference Relief Society Stake Presidents may call at the Relief Society office for the cards. Each Stake will be given a number of cards equal to the membership report last December by such Stake. These cards are now ready for you. We expect to extend the use of this card to the Missions, but our final arrangements have not been made as yet.

For a number of years the question has come up regarding membership, and membership dues. The Relief Society has really struggled with this problem. I think I never visit a Stake, and I believe most of the General Board members can say the same, but what I am asked, "What are we going to do about inactive members in the Relief Society? May we have two rolls? What about Dues for the inactive members?" Last Spring at our President's Breakfast, we had half a dozen letters asking about this. The General Board has very prayerfully

and studiously considered this matter, and at last we have reached some conclusions in the matter, which we hope will be satisfactory to you, and I believe they will be. I am going to read some rulings recently made.

Membership in Relief Society

I. Beginning January, 1936, a Membership Card will be used in the Relief Society, and will be given as a receipt for Annual Dues. (These cards will be furnished free to Stakes and Wards.)

II. Membership in the Relief Society is based on the following:
   (a) Attendance at Relief Society meetings.
   (b) Payment of Annual Dues.
   (c) General interest in all other phases of Relief Society work.

III. The Relief Society roll may be divided into three sections:
   Section A. For active members, (Attendance Roll).
   Section B. For honorary members who pay Dues but are unable, through illness or other circumstances, to attend meetings.
   Section C. For inactive members of the organization — those who fail to attend meetings, and fail to pay Dues for one year.
   Note 1. Every effort should be made to encourage inactive members to become active and participate in all phases of the work. However, they should be informed of the requirement for active membership.
   Note 2. Where a faithful member of the organization, whether active or honorary, is unable to pay her Dues for a given year, arrangements should be made by the Ward Officers to pay such Dues and present her with a Membership Card. Such Dues may be taken from the General Fund.

IV. A record should be kept of the transfer of inactive to active members, and a note of this made on the Annual Report under "Remarks."

V. Percentage of Membership Dues will be based on the active and honorary rolls, but all enrolled members will be counted in the statistics of the organization.

We believe that this will take care of all the troubles that you have all been having regarding membership, dues and the rolls. We realize that there are women in the Relief Society who would feel badly to have their names taken from the rolls. In some cases they have paid their dues, but in others they have not, and it has been a burden for the Ward Presidents to try to raise their dues to 100%.

Before closing I would just like to express appreciation for the excellent work you are doing in the Stakes and Wards. I wish you could hear the reports that are given by the General Board members when they return from the Stake Conference-conventions regarding the work you are doing and the fine topics your workers present on the convention programs. We still have some Stakes to visit, those which have not been visited will be visited after the October Conference. We are conscious at all times of the splendid work you are doing, and as a General Board we extend to you our thanks and gratitude. Our constant prayer is that the Lord will

bless and strengthen you in all your efforts; that He will help you to be pillars of strength morally and spiritually in your communities; that He will help you to maintain all the standards of the Church; and we ask it in the name of Jesus Christ, Amen.

The address of Mark K. Allen will appear in a later issue.

Officers Meeting

THE RELIEF SOCIETY MAGAZINE

ELNORA SHUPE

President Maricopa Stake Relief Society

IT is conceded that any organization, whether national or local, whether religious or civic, needs a guide or organ of functioning authority to direct its officers and members in their concerted action, first for the progress of the organization, and second for the mutual benefit of its members. Our National Woman's Relief Society is not to be behind any like organization in its up-to-date mediums of expression, so we have the organ we are proud to own and foster the world over as *The Relief Society Magazine.*

As the Church has grown, so has our *Magazine,* until today it has become the central means through which a great organization operates. Different departments have been formed to spread current happenings from one field to another, to teach social service, which is so important today, to teach the beauty of enriching literature, science and the arts, extolling the accomplishments of great men and women, and to give an outlet to the genius of its own members in presenting its interesting and invigorating stories together with choice and inspired verse.

By reading its pages we will never cease to maintain the high ideals and standards of Relief Society. It is indispensable in our work, since it prints our lessons which have been prepared by experts in their line. As I read them over each year, I cannot help feeling they have been inspired for they teach the very things we need most. The *Magazine* is a medium of education. Thousands of women who have not had opportunities of a college education are getting training equal to that received in universities through courses published in our *Magazine.* Can one sister in our Church afford to be without it?

We look upon it as a messenger coming into our homes each month, to bring cheer and happiness, and to help us solve the problems of life. All members are not privileged to attend these wonderful Conferences, but the *Magazine* brings many of the lovely things we hear to them. While we are all anxious to go over the top with our Drive and get 100%, yet we feel that obtaining this record is not the paramount issue. Our greatest desire is that the *Magazine* shall be read by young and old and their lives enriched through its varied program. Greater efficiency in our organization will be and has been the result of increased subscriptions.

We have arranged to have socials in favor of the *Magazine.* Each of our members was presented with a bank. At these socials the husbands

were also invited, and before we partook of the lovely luncheon that was prepared (we invited our member from the Priesthood)—one of the High Council gave a talk on the *Magazine,* and then he asked all of the husbands present to put some pennies in the banks. Just before our season's work commenced, we planned a bank opening day, and at this time we found that not only had the sisters put in sufficient pennies for their *Magazine* but many of them had also enough for their Annual Dues.

This year we have had what we called our "Agents Original Campaign." Our Agents decided to put this *Magazine* campaign over themselves, and they have done many things to get sufficient money to place our *Magazine* in the homes of our sisters who are worthy, but who cannot afford to subscribe. In every stake we have these sisters—the best in the world—but they are sometimes not even able to raise the dollar for the *Magazine,* and so these Ward Agents have done things in such a way that these women have participated, and they have felt that they have earned this money, and are not receiving charity by having the *Magazine* placed in their homes.

They have placed the *Magazine* on the shelves of our public libraries.

Another thing they did to stimulate interest in the *Magazine* was to ask the members of the Priesthood to make use of the *Magazine* in the Sunday evening addresses, giving some outstanding thoughts from our *Magazine,* so that the people would appreciate it and know its worth. We tried this this last month before the close of our Drive.

We should all choose agents who are efficient leaders, who are *Magazine* conscious, and who have salesmanship ability.

Our Stake Board gave a party for our Ward Journal Agents, and each one was presented with a notebook in which was to be kept a record of Magazine subscriptions. Our Stake Agent instructed each Ward Agent that she should take the entire roll from our Ward Secretary, that she have the address of every woman in her ward, that she should also have the date of the subscription and when it expired. This notebook is just of a size that she could carry it with her. It is also a part of her duty to get the names of new members in the Ward to tell of the beauties of the *Magazine* and try to place it with new subscribers. We know that renewals are much easier where we have a permanent record kept.

This year we have five Tuesdays in this month. We have already had one of our meetings, and this meeting was taken entirely from our *Relief Society Magazine.* Suggestions for our refreshments were taken from it, and we felt that it would impress the practical value upon the women. Our sisters sometimes are so busy that they fail to read some of the lovely things, but if their attention is called to some of them we feel that they can go home and read more than they have ever done before.

We have a special activity each month of the year, and our October activity, of course, is our *Magazine,* so we meet in our stake meeting with all of the Ward Agents and get a report from them.

In our meeting last Sunday some agents reported that some of our Wards have already over 100%. One of our largest Wards has 106%. The rest assured us that they would all have their quota before the drive finished.

Our *Magazine* will continue to grow, and growing under the sun of

high ideals and drawing water and food from minds of clean, honest, charitable and industrious women, will be a mighty factor in training and education. It is beyond the pale of imagination to estimate its value today not to mention its influence in the future with all women. Each month it circulates through the world, carrying vital messages, and as the Gospel expands so will this matchless instrument, *our Relief Society Magazine.*

What is the foundation purpose of life? Development under spiritual guidance. Through this *Magazine* we receive this spirituality. My prayer is that we may have a *Magazine* in every home increasing spirituality which is so much needed today.

(To be continued)

Thanksgiving

By Eva Willes Wangsgard

In deep gratitude of spirit
Our proud heads we bow, dear God,
For the bounties of our orchards
And the blessings of the sod.

For the riches from the mountains
And the treasures of the sea,
For the simple joys of living
We would offer thanks to Thee.

For the beauties of the landscape
Down this path our fathers trod,
For our rich inheritances
We give thanks to Thee, our God.

Achievement

By Josephine Gardner Moench

Are you waiting for ships that never come in?
Why wait any longer? Try bringing them in.

The skies may be cloudy, the seas may be rough,
The cold weather stinging, wild waves a rebuff;

But the thrill of adventure will aid in the strife
And keep up your strength in the battle for life.

Smooth seas for a landing may come to amend,
And the power of achievement be yours in the end.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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EDITORIAL

Joseph Lyman Robison

ALL members of the Relief Society will sympathize deeply with President Louise Y. Robison in the death of her husband, Joseph Lyman Robison, who passed to the great beyond Thursday October 17, 1935.

Brother Robison was born September 22, 1859 at Fillmore. He graduated from the Brigham Young University in 1879 after which he labored as a missionary in England.

In 1833 he and Louise Yates were married. Two sons and four daughters blest their union, Dr. Lyman Harold Robison, Los Angeles physician, Rulon Y. Robison, Brookline, Massachusetts, vocal instructor at the New England Conservatory of Music, Mrs. Donald Shortz, Los Angeles, Mrs. Lawrence T. Mangum, Salt Lake City, Mrs. Stephen H. Winter, San Francisco, and Mrs. Peter Bosquet, Salt Lake City. He was a most devoted husband and father.

Brother Robison's great delight was reading. He knew books and authors as few men know them, for he was an analytical reader and had an excellent memory. He was cultured and loved the beautiful things of life.

May President Robison be built up and comforted. May peace abide in her home and may her joy in Relief Society work lessen the grief of parting.

What Every Latter-day Saint Needs

WE believe the number who are looking for supernatural or unusual happenings is getting less all the time, but there are still those who eagerly search out and hug to their bosoms that which deals with dreams, visitations of angels, etc. They should keep in mind that every

Latter-day Saint is entitled to the guidance of the Holy Ghost and that supernatural manifestations are not necessary for correct living.

President Woodruff in speaking at the Weber Stake Conference in 1896 said, "One of the Apostles said to me years ago, 'Brother Woodruff, I have prayed for a long time for the Lord to send me the administration of an angel. I have had a great desire for this, but I have never had my prayers answered.' I said to him that if he were to pray a thousand years to the God of Israel for that gift, it would not be granted, unless the Lord had a motive in sending an angel to him. I told him that the Lord never did nor never will send an angel to anybody merely to gratify the desire of the individual to see an angel. If the Lord sends an angel to anyone, He sends him to perform a work that cannot be performed only by the administration of an angel. * * *

"Now, I have always said, and I want to say it to you, that the Holy Ghost is what every Saint of God needs. It is far more important that a man should have that gift than he should have the ministration of an angel, unless it is necessary for an angel to teach him something that he has not been taught."

LATTER-DAY SAINTS should so live that they are worthy to have the Holy Ghost as their companion and guide. So prompted and led, they will need no supernatural manifestation to make their lives successful.

Love Divine

By Carrie Tanner

Dear mother earth lies gray and bare and scarred,
The browning leaves swirl in hollows drear,
The biting cold creeps o'er her wounded breast,
And wailing winds rush through the naked trees.
Then lowering clouds of night come very near
And yield their comfort in the falling snow,
A mystic peace o'er spreads the painful sight,
The gift of love speaks through the glistening white.

So, too, the human heart is pained and scarred,
Unsheltered oft from cold, from blows, from wounds
Of disappointment keen and blighting woes,
And numbing pain of grief when love's bereft.
But like the mystic peace of falling snow,
Though dark the night of fitful dream,
Comes peace of God the wounded heart to heal,
And covers all with soothing love divine.

Lesson Department

(For First Week in April)

Theology and Testimony

LESSON VII

The Everlasting Covenant of Marriage

1. *Marriage Basic to Civilization.* The human race without marriage would immediately face one of two calamities; namely, extinction or debasement below the level of the savage. Marriage is the foundation stone upon which civilization rests. Without it, degradation would know no bounds; with it, the human race may ascend close to the height of the gods.

2. Quite aside therefore from the question of racial continuance, marriage is basic in the affairs of human progress. The divine pronouncement that man is not without the woman, nor the woman without the man in the Lord, possesses far more than theological significance. The man, with his superior muscular power and ruggedness of intellect, needs the leavening influence of the woman's gentleness and refinement. Likewise the woman, with her native reticence and retirement, needs the buoyancy of the man's strength and love of adventure. Neither can reach the highest possible attainment without the other. When man and woman are properly united they can travel much farther and much happier than either can travel alone.

3. *The Home.* Then too, it may also be said that without the home, civilization would rapidly decline and quickly disappear, for it is from this source that man obtains his most lasting as well as his most basic impressions. It is here that he spends his childhood, the truly plastic period of his lifetime; it is here that he is taught to pray and to revere the God who made him; it is here that he learns to love the two who gave him earthly life—his mother and his father—they upon whom he can depend even if the rest of the world deserts him.

4. And it is within the home that mature devotion is established between the husband and the wife—the product of love and service. It is here that the husband obtains his rest and receives encouragement to meet the problems of the day; it is here that the wife reigns supreme, administering with tireless and tender hands to those whom God has given her. This is the family unit, the place of greatest earthly happiness, the shrine of highest human attainment—the home, blessed of God and sacred to men.

5. *Permanent Endurance.* And yet the vast majority of human beings, even those who have faith in the continuance of life beyond the grave, entertain the belief that the family union terminates with death. Indeed this conviction is so deeply entrenched in human practices that nearly every marriage ceremony contains the provision that the compact extends only until death separates the contracting parties. The assumed reality of such a condition, however, stands as a cruel and unavoidable specter before the vision of all who are thus united in marriage. To them it means that the family relationship, with all its loveliness and beauty, will be brought to

a sudden close with the advent of the grave, never to reappear in the resurrection. There are few sadder conditions in human experience than that of a husband or wife standing at the open bier of the departed companion entertaining no hope for renewal of relationship, not even in the distant eternities of future time.

6. Such a doctrine, however, is scarcely more than a repudiation of Divine justice—a denial of the parenthood of God. Not even a human being, devoid of the Eternal sense of right and wrong, would impose such a condition upon his seemingly helpless children, for where is the earthly parent who would separate those who love one another and never permit them to reunite again? And yet the family is only found in the Celestial Kingdom. And surely God is not so unmindful of his children as they are of their own.

7. If a consensus of human opinion were available, it would doubtless be to the effect that next in point of desirability to the resurrection of the dead, is the continuance of family relationship in the world to come. Indeed, the husband and the wife become so much a part of one another that the resurrection of the body would be scarcely more than a sombre reality, the one without the other. It is easily conceivable, too, that we will need one another then as much as we need one another now, both as a matter of happiness and of progress. Moreover, it is interesting to observe that it is not the part of Deity to create indispensable earthly institutions only to destroy them with the world to come.

8. *Obedience Necessary.* Occasionally the belief is expressed among the more understanding sectarians that the husband and the wife will belong to one another in the future world. But, plainly, it is not sufficient merely to hope that such will be the case; it is not enough merely to leave the matter to the "wisdom and justice of God." To do so would not be greatly unlike the parent who hoped his children would do well in life but who made no effort to convert his hopes into reality. If blessings are to be received, the laws upon which they are predicated must be obeyed. This applies to everything within the realm of reality, spiritual as well as physical.

9. If, therefore, a man has hopes of receiving his wife in the resurrection, he should obey the law that makes such a condition possible. When the Savior was upon the earth in the meridian of time, he spoke to his disciples as follows: "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." (Matthew 18:18) This authority however was lost and according to self admission, the sectarian world possesses no power by which to unite man and woman in the family relationship for longer than the present life.

10. *Authority Restored.* The Lord, however, has not left his people helpless. On the occasion of Moroni's first visit to the Prophet at Palmyra, he quoted from the book of Malachi, thus: "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. * * * And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (*Pearl of Great Price,* page 51)

11. This prophecy was fulfilled some twelve years later in the Kirt-

land temple, April 3, 1836. On this occasion the Prophet and Oliver Cowdery had retired to the pulpit, the veils being dropped, for prayer. The Savior, Moses, and Elias visited them. Then, as the Prophet records: "After this vision had closed, another great and glorious vision burst upon us; for Elijah the Prophet, who was taken to heaven without tasting death, stood before us and said: Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come—to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse — *Therefore, the Keys of this dispensation are committed unto your hands;* and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D. and C. 110: 13-16)

12. It is of course understood by the Latter-day Saints that the Keys of the Priesthood, as restored by Elijah, are as necessary in the marrying of the living as in the sealing of the dead.

13. *Marriage for Eternity.* The revelation concerning the eternity of the marriage covenant was committed to writing in the upper room of the Prophet's store, July 12, 1843,—slightly more than one year after the introduction of the temple ceremony at the same place. William Clayton, the Prophet's private clerk, wrote the revelation as it was dictated to him. Hyrum Smith, the Prophet's brother, was also present. There are many matters in the revelation pertinent to the present discussion, but space will not permit extended treatment here. It is recommended that the entire revelation be read as a matter of preparation. (See D. and C., Section 132)

14. It is important for the Latter-day Saints to bear in mind that the Keys of the Priesthood necessary to unite man and wife for eternity are held only by the President of the Church. He may delegate this authority to others, and likewise, withdraw it as he may choose. Following is the word of the Lord: "There is never but one on the earth at a time on whom this power and the Keys of this Priesthood are conferred." (D. and C. 132:7)

15. The Lord has the following to say concerning marriages that are consummated according to his law: "If a man marry a wife by word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood, * * * it shall be done unto them in all things whatsoever my servant hath put upon them, in time and through all eternity; *and shall be of full force when they are out of the world.*" (D. and C. 132:19)

16. *Eternal Progress.* The Lord has made it possible that by continued obedience to law those who are thus united in marriage may go on and on to ever-increasing heights; for, according to his word: "They shall pass by the angels, and the gods which are set there to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever. Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting because they continue; then shall they be above all because all things are subject unto them. Then shall they be gods because they

have all power, and the angels are subject unto them. Verily, verily, I say unto you, *except ye abide my law, ye cannot attain to this glory.*" (D. and C. 132:19-21)

17. *Continued Increase.* The following quotations are self-explanatory. While at Ramus, Illinois, the Prophet said to William Clayton: "Except a man and his wife enter into an everlasting covenant and are married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the Priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory." (History of the Church, Vol. V, p. 391)

18. Again: "In the celestial glory there are three heavens or degrees; and *in order to obtain the highest, a man must enter into this order of the priesthood* (meaning the new and everlasting covenant of marriage); and if he does not, he cannot obtain it. He may enter into the others, but that is the end of his Kingdom; he cannot have an increase." (D. and C. 131:1-4)

Suggestions for Discussion and Review

1. Enumerate a dozen or more ways in which husband and wife should be mutually helpful to one another.

2. Enumerate a dozen or more ways in which mothers can make their homes more attractive to their husbands and children.

3. Why in your judgment is continuance of the marriage covenant beyond the grave essential to future happiness?

4. Explain why obedience to law is necessary to the reception of all blessings. Be specific—Why is it necessary that this law should be of universal application?

5. After the Priesthood was restored by Peter, James and John, why was it necessary that Elijah should come? What did he bring?

6. Why is it wisdom that the Keys of the Priesthood should not be held by more than one person at a time?

7. Contrast the future possibilities of those who are married in the temple with those who are not.

8. Generally speaking, why should couples who are married in the temple be much happier and more progressive than those who are married merely for the period of their earthly existence?

Work and Business

ACCORDING to the newspapers and magazines knitting is very much in vogue. In fact it is quite as popular as during the war. What more pleasant and profitable pastime could there be for the long winter evenings while listening to the radio? See page 67 of Handicraft for Everywoman for explanations of the knitting process. Refer to page 185 for sources of more instructions in Knitting and Crochet. For thrifty Christmas Gifts suggestions see page 135.

CONSUMER'S PROBLEMS

Lesson 3. Budgeting.

"Just live within your income, for
There's always this about it,
You'll have to live within it, or
Some day you'll live without it."

TO distinguish between those things that yield merely transitory pleasure and those that furnish enduring satisfaction requires careful analysis, but it is worthwhile. This is the basic principle in budget making whether applied to money, time or energy. A budget is essentially a financial plan applied to meet the needs of a family or of an individual. To apply business methods consistently and intelligently the housewife needs to know the economic condition in her own community. So long as families and individuals have different goals and ambitions, so long as their standards of living differ, their methods of spending will vary—since spending is but a means of achieving what they have decided is most worthwhile in life. Division of income gives general guides to be used as bases in planning expenditures to meet particular needs. They must be adapted. The budget is related to the whole scheme of living. Right social attitudes need to be created which will recognize the importance of economic security and a decent living wage, for no one can budget to her satisfaction on an unstable or inadequate income. For the purpose of character and personality building, every man, woman and child should have an allowance to spend according to his or her ideals. Proper guidance may be necessary.

Some advantages of budget:

1. Decreases waste.
2. Increases capacity to buy wisely.
3. Removes temptation to buy spasmodically.
4. Rids one of feeling of inadequacy.
5. Eliminates competition in family and other groups.
6. Safeguards against present day super salesmanship.
7. Educates in value and use of money.
8. Gives better choice between goods and service.
9. Overcomes lack of system of orderliness.
10. Lessens tendency to tolerate the mediocre and tawdry whether in tangible things or in social relationships.

Difficulties:

1. No opportunity to budget.
2. Dividing money between different needs.
3. Living within budget.
4. Knowledge of values.
5. Choosing the most important thing.
6. Lack of knowledge of business arithmetic.

Some reasons why women do not budget:

1. Too small or no regular income.
2. Over confidence in ability to manage without plan.
3. Not interested.
4. Lack of ingenuity.

5. Underestimate of education and ability to follow plan.

Questions and Topics for Discussion

1. What is a budget and how does it differ from keeping accounts?
2. Why is it economically important to use one?
3. Discuss other vital points to consider in making a budget.
4. How do you divide your income and which item do you consider of most importance? Why ?
5. Divide the dollar spent for food so it will be practical, nutritional and economical and give reasons for your division.

Teachers' Topic

(For April 1936)

PROVERBS 3:5, 6

"Trust in the Lord with all thine heart,
And lean not unto thine own understanding;
In all thy ways acknowledge him,
And he shall direct thy paths."

PROBABLY there was never a time when individuals have felt that their own understanding had led them so far astray in the solving of economic and religious problems as at present. Certainly in the home the parents feel that more than ever they need guidance and the help of the Lord in the rearing of their children to help them to withstand the numerous temptations confronting them. In this proverb a very definite blessing is given to those who put their trust in Him—a blessing that fills a very paramount need in the lives of all of us.

It is pleasing in the eyes of the Lord for us to put our trust in Him. He is ever mindful of us and by trusting in Him we open the door for the Comforter, the spirit of Truth, to come to bring things to our remembrance and show us things to come. To pray earnestly and constantly is to show to the Lord that we have faith in his guidance and to acknowledge our willingness to be led.

To trust in the Lord when changes beset our lives and disappointments fall is not the easiest thing to do but it is the surest way to obtain peace of mind. Had we the larger vision to understand the why of conditions then such great faith would not be required of us in our trusting.

"Perhaps no man in the church ever felt more profoundly the truth of the words, 'God moves in a mysterious way, His wonders to perform,' than Wilford Woodruff." To Latter-day Saints his life stands as a vital example of what we mean by trusting in the Lord with all one's heart and letting God direct one's paths. His was not a blind trust but he constantly sought the Lord in earnest prayer and through dreams and visions he received wisdom and intuition to guide him.

Many miraculous instances of where the Lord guided and directed Wilford Woodruff are given in his journal. In one section he "records a miraculous escape by one of those spiritual impressions that frequently came across his life. He had tied his mules to an oak-wood tree beside which he was camping. His children were sleeping in the wagon, and he felt impressed to move from his

camping ground, so he moved his children into a house. Only a short time elapsed when a thunder-storm swept over the place in great fury. Of the circumstance he writes: 'We had just retired when the storm reached us in great fury, and in a moment the large oak came thundering down to the ground with a terrific crash. Had I not moved my mules, it would probably have killed them. Had I not moved my carriage, it would have been crushed to atoms, and we would have been killed, as the tree fell where my carriage stood. . . . I consider my impression as interposition of Providence to save our lives.'" ("Wilford Woodruff," by M. F. Cowley)

1. Tell how you have had your way made plain by prayer and by manifesting a trust in the Lord to help you.

2. In what way does this particular proverb promise help in the complicated life situations of the present day?

3. Discuss the relationship between faith and trust. Could you give complete trust without faith?

Literature

(For Third Week in April)

ADVENTURES IN READING

COMPANIONABLE BOOKS

"The pleasant books that silently among
Our household treasures take familiar places."
—*Longfellow.*

COMPANIONABLE BOOKS like friends are those that we keep near to us and call upon often for our comfort and delight. Fortunate is the man with such friends for his every mood, grave or gay, for his every need, pleasure or profit. From our company of book friends we call a companion for the quiet hour by the fireside, or the lonely hour near a night lamp.

Great men have recorded their most precious thoughts in books. All of life with its tragedy and comedy is faithfully revealed by the silent magic of language. The reader has but to beckon, "Come, my best friends, my books, and lead me on," and a good company is at his service.

"Books are the true levellers. They give to all who faithfully use them, the society, the spiritual presence, of the best and greatest of our race."—Channing.

Two Companionable Books

The lives of two great humanists of the eighteenth century are recorded in two companionable books, "The Life of Samuel Johnson," by James Boswell and "The Autobiography of Benjamin Franklin."

When modern society was evolving at a rapid rate through exploration and conquest, education and science, these men lived, one on each hemisphere, yet both speaking one language—English. Samuel Johnson, a great scholar, who wrote a dictionary, many essays and biographies, and several classical poems, was also a wise man who laid down the law on letters and in morals to eighteenth century England. Benjamin Franklin, one of the wisest and most illustrious of eighteenth century Americans was interested in literary clubs, magazines, circulating

libraries, academics, reformed spelling, almanacs, proverbs, electricity, lightning-rods, stoves, the harmonica, the Latin, Italian, Spanish, and French languages, the Declaration of Independence, and the Constitution of the United States. Both men lived parallel lives, the dates of birth and death differing by but a few years, each in his own country. Each life as is recorded has become a "best-seller" for well over a century, evidence enough that these works are well-loved, and for that reason they are companionable books.

Samuel Johnson, A Sturdy Believer

James Boswell made himself famous when he gave to the world the "Rich intellectual treasure," the Life of Samuel Johnson, a book to become the choice companion of many a book lover.

Samuel Johnson's life is a fascinating romance. His early life was a series of struggles. Born in 1709 in the country town of Lichfield, this brilliant son of a poor bookseller found a rich environment. The boy struggled through Oxford without income and a proud spirit that made him throw away a pair of shoes given to him for charity. Several attempts at teaching proved unsuccessful. Then Johnson tried his hand at many types of writing. Many a night he walked the streets of London not having the money to pay for a bed. Then he conceived the idea of a dictionary of the English language. This stupendous u n d e r t a k i n g brought fame to Samuel Johnson, and a pension from the English government that made him independent. He became the founder of the famous literary club and reigned as monarch over the members which included Boswell, Goldsmith, Gibbons, Benke, and Sir Joshua Reynolds.

Johnson wrote numerous poems, among which the best is "The Vanity of Human Wishes." "Rasselas," an allegorical romance, was written in one week in order to pay the expenses of his mother's funeral. The work, "Lives of the English Poets," is still of great literary value. Johnson's power lay in his personality, his immense intellectual power, and his high moral sense. His shrewd gift of observation made him the most decisive man of his time and country. Gathered from his brilliant conversation, his friend, James Boswell, recorded the wisdom which keeps Johnson today a living figure.

Hour after hour Johnson's friends would listen enthralled by the utterances of the strange, uncouth man in slovenly dress. He was a big honest soul with a reverence for mankind. The kindness and generosity of Johnson was known to many who suffered as he had suffered. It was his custom to keep a book of "Prayers and Meditations" by his bed. These were printed after his death, and they reveal more than anything else could do the inner life that gave life to his wisdom.

James Boswell, a little hero-worshiping Scotchman, spent much of his time in the company of Samuel Johnson. From his notes about the activities of his friend and his conversation, Boswell created one of the greatest biographies in the English language. "Read diligently in the great book of mankind" was the secret Johnson gave to his biographer. Johnson was always doing it. This is the reason Boswell was able to make a great book, mankind is in it as Johnson revealed it.

Quotations from Samuel Johnson recorded by James Boswell in his biography:

"Slow rises worth, by poverty depressed."

"A man should keep his friendship in constant repair."

"Perfect good breeding consists in having no particular mark of any profession, but a general elegance of manners."

"It matters not how a man dies, but how he lives."

"The decent provision for the poor is the true test of civilization."

"Life is a progress from want to want, not from enjoyment to enjoyment."

"Getting money is not all a man's business; to cultivate kindness is a valuable part of the business of life."

"Be not angry that you cannot make others as you wish them to be, since you cannot make yourself as you wish to be."

"A man cannot with propriety speak of himself except he relates simple facts."

"Never lie in your prayers; never confess more than you really believe; never promise more than you mean to perform."

"Knowledge of two kinds. We know a subject ourselves, or we know where we can find information upon it."

"He left the name at which the world grew pale,
To paint a moral or adorn a tale."

Benjamin Franklin's Autobiography

Benjamin Franklin, the man "whose majestic virtues made him idolized in France, feared in England, and obeyed in America," at the age of sixty-five, in 1771, sat down in the Bishop of St. Asaph's house at Turyford in England, where he was an honored guest, to write for his son the story of his life. He was eighty-three years old when he finished the last pages in Philadelphia. The man was greater than the book. In a few hundred pages the wisest man of his country related the details of his life in simple style. There is no affectation, no vanity in the record; it is shrewd, direct, and vivid. A nation's builder told his own story simply and honestly.—"A wit and philosopher, rich in learning, charming in manners, ripe in the wisdom of the world, resourceful in dealing with men and events, he was one of the most delightful as he was one of the greatest men produced by the English race in the eighteenth century."

Benjamin Franklin was born in Boston in 1706, the youngest son and the fifteenth of seventeen children. An industrious boy, he entered an apprenticeship in his brother's printing shop, and before he was seventeen years old he wrote essays after the fashion of Addison. The variety and number of the activities of his life are best summarized. 1. In 1727 he established the "Pennsylvania Gazette" which later became the "Saturday Evening Post." 2. In 1729 he founded the first circulating library in America. 3. In 1749 he founded the Academy which later became the University of Pennsylvania. 4. As an inventor he perfected the stove and devised methods of street-lighting. 5. As a scientist he identified lightning and electricity. 6. In 1754 was Colonial agent to London. 7. He was a framer of the Declaration of Independence. 8. He was a member of the French Court. 9. He was a framer of the Constitution of the United States. Out of the great mass of Franklin's writings, two are remembered today: "Poor Richard's Almanac" and the "Autobiography." Franklin made a religion of action, putting it into a simple creed naming virtues and precepts:

These names of virtues and their precepts were:

1. Temperance—Eat not to dullness; drink not to elevation.

2. Silence—Speak not but what may benefit others or yourself; avoid trifling conversation.

3. Order—Let all your things have their places; let each part of your business have its time.

4. Resolution—Resolve to perform what you ought; perform without fail what you resolve.

5. Frugality—Make no expense but to do good to others or yourself; i. e., waste nothing.

6. Industry—Lose no time; be always employed in something useful; cut off all unnecessary actions.

7. Sincerity—Use no hurtful deceit; think innocently and justly; and, if you speak, speak accordingly.

8. Justice—Wrong none by doing injuries, or omitting the benefits that are your duty.

9. Moderation—Avoid extremes; forbear resenting injuries so much as you think they deserve.

10. Cleanliness—Tolerate no uncleanliness in body, clothes, or habitation.

11. Tranquility—Be not disturbed at trifles, or at accidents common or unavoidable.

12. Chastity.

13. Humility—Imitate Jesus and Socrates.

The "Autobiography" brings the story of Franklin only up to 1757. There is no record of Revolutionary struggles. Later Franklin was the first American to represent his country among the nations of Europe. Today, Benjamin Franklin, to his own people, is one of the best known and best loved personalities in American history. Termed the greatest influence of his age, he was a living example of Aesop's fable of the sun and the north wind.

A New Age, A New Philosopher

In the golden age of Greek culture, Socrates and his illustrious pupils discussed "Man as the measure of all things" and accepted the truth that "knowledge is virtue." Out of the serenity of life in the shadow of the temple of Dionysus it was a satisfying philosophy. The hurry and hustle of modern life calls for new values and a new expression. Today is a day of work, energy, and action.

Elbert Hubbard, American philosopher, was a business-man and a philosopher. His law of life was action. From the thoughts of Moses, Socrates, Pythagorus, Jesus, and Buddha he brought a wisdom that applies to the art of living today. "A message to Garcia" contains such a message for everyday living. It happened during the war with Spain. Garcia was in the mountain fastnesses of Cuba and it was necessary to reach him immediately. Someone said, "There is a fellow named Rowan will find Garcia if anybody can." The letter from the president to Garcia was given to Rowan. He asked no questions, but he carried the message. "Civilization is one long, anxious search for just such individuals. Anything such a man asks shall be granted; his kind is so rare that no employer can afford to let him go. He is wanted in every office, ship, store, and factory. The world cries out for such; he is needed and needed badly—the man who can carry a message to Garcia."

The wisdom of Elbert Hubbard with that of Franklin, Jefferson, Lincoln, and Whitman is an expression of the American ideal of self-reliance as the guide to health, wealth, and happiness. His creed: "To love one's friends, to bathe in life's sunshine, to preserve a right mental attitude—the perceptive attitude, the attitude of gratitude—and to do one's work—these make up an ideal life."

"Little Journeys," a delightful series of essays about great men and women of all ages, is today a new companion among the best loved books of the ages to many readers.

"Books are keys to wisdom's treasure,
Books are gates to lands of pleasure,
Books are paths that upward lead;
Books are friends. Come, let us read."

—*Emilie Poulsson.*

Guide to Preparation

A. Suggested topics for Lesson Assignments.
   1. The Life of Benjamin Franklin, American Statesman — Philosopher.
   2. Extracts from the wisdom of Franklin.
   3. Reading: "The Whistle" — Franklin.
   4. Samuel Johnson—Humanist.
   5. Elbert Hubbard — A New Philosopher.

Guide to Reading

A. "An American Bible."
   Excerpts from the wisdom of the great American thinkers: Emerson, Franklin, Lincoln, Jefferson, Whitman. Collected by the genial thinker of this age, Elbert Hubbard.
B. "Self Reliance" and "Compensation Essays," by Emerson.
C. "The Book Nobody Knows," Bruce Barton.
   This simple discussion of the Book of Books is most readable and instructive.
D. "Mothers and Children," Fisher.
   Every mother assuming the role of guiding children to live their lives in a new and complex civilization will find much sound wisdom and advice in the miscellaneous essays.
E. "Long and Short Arrows," George H. Brimhall.
   A series of short essays with words of wisdom and comfort to all mankind, but with a definite significance to Latter-day Saints whose understanding of earth life is as of a school to prepare man for his estate in a life of immortality.
F. "Adventures in Contentment," David Grayson.
   A series of informal essays bringing to readers a genial view of life in a world of complexity.

Social Service

(For Fourth Week in April)

LESSON VI

THE SOCIAL RESPONSIBILITY OF THE HOME

Text: Civic Sociology, Edward A. Ross, Chapter 7

The purposes of this lesson are:

1. To develop an understanding of important social responsibilities of the home.

2. To make better homes through wise parenthood.

In the previous lesson the importance of the family as the basis of civilization was pointed out. The tendency of present-day life to undermine the home as a social unit was also pictured. The disintegration of the family because of the growing rate of divorce, the declining birth rate, and the insincere attitude of those launching upon matri-

mony is emphasized by the text. Because many of the obligations toward the home, formerly performed by both parents and children, have been passed on to other agencies, the home has lost much of its vital influence in molding the lives of the oncoming generation.

But the relationship between the home and society is not less than it formerly was, but greater. Since civilization has brought people very close together, the home, as the center of life, is more closely related to the larger aspects of society than it has ever been. And the responsibility of parents to train their children to fill a wholesome place in society is greater than ever before.

The object of this lesson is to point out, as stated in the general purposes, the obligation of parents to build a finer and more interesting home life, and to show how more efficient parenthood can be attained. This can be done in the following ways:

1. Through an understanding of the problems and possibilities of leisure time activities.
2. By providing proper spiritual and religious ideals of life.
3. By developing in children a sense of true civic responsibility.

1. Youth is the age for adventure, for "trying one's wings" in the attempt to satisfy inner and outer conflicts. The home should provide a satisfying background for helping youth to find a solution to this attempt. If a feeling of security, affection, adventure, achievement, and power is not provided at home, at school, or at play, there will be some who will break loose from family bonds and social restraints. But, the home can be of tremendous value in helping youth to find the satisfaction he is seeking by cultivating a wise choice of leisure time activities.

Years ago, when men and women worked from daylight to dark, leisure meant rest from hard labor. However, with shortened hours of industrial labor and the elimination of many household tasks, the old idea of leisure as rest still persists. And rest too frequently degenerates into mere idling. Every town has its loafers lounging about corners and public buildings at the end of the day. Front porch idlers and back door gossipers are living announcements that nothing constructive occupies the mind.

Recently, radios, movies, and automobiles are absorbing more time and attention than is either constructive or desirable. American children average one movie each week throughout the year. Parents should strive to offset this tendency and the habit of idleness by encouraging wholesome, creative activities in the home. Through some constructive form of self-expression, leisure automatically ceases to be idleness, and becomes a soul-building activity. When such activity has been encouraged by the parents, home becomes a more interesting place to be. It is vibrant with life and activity. And an invaluable relationship between parents and children may be established.

Parents should find some outlet for each child's energy. Only through the happiness and contentment of each member of the family can the spirit of the home be realized to its fullest extent. All children have greater aptitudes along some lines than others. Fathers and mothers should observe the interests of all of their children and make it possible for each child to cultivate his own specialty. It is in the *early* years of life that these aptitudes are best captured and developed. Since the foundation for youth is inevitably

laid in childhood, an early start is likely to insure future interest. And the adolescent will be in a fair way to resist the gilded attractions of the age.

If a child has talent in music, let him cultivate it. If he likes to carve or model, provide tools and materials, such as wood, soap, or clay. If he enjoys gardening, give him a garden spot. The expense incurred will be an investment that is rich in later returns.

The range of hobbies is as wide as human nature is various. Making greeting-cards, letter writing, activities in some scientific pursuit, such as building radio broadcasting sets, scouting, and Beehive work, are just a few leisure-time pursuits. Sports develop body control and mental alertness. Animal and nature lore are intensely interesting. And the old game of collecting is as fascinating as ever. Sometimes, hobbies are valuable in determining one's future vocation or profession.

Surely, there is no child that cannot be interested in some absorbing medium for self-expression. The question will not be "what shall I do?" but, "what shall I not do in order to find time to do the thing I like?" Most hobbies can find their inspiration, and can be centered in the home. Through their direction, the opportunity is given to parents, to mold character along the lines of most wholesome development.

Entertainment of guests at home should be a family affair in which children, whenever possible, should be included. The evening meal should be pleasurable for the entire family group. Its social aspects can be cultivated by encouraging each member to participate in the conversation. Family picnics and outings are delightful.

The greatest happiness in life seems to be found when recreation supplements and grows out of regular work. Thoughtful direction by parents of children early in life will establish right attitudes towards the use of leisure.

2. Perhaps there is no phase of home-life more far reaching in its effects or more fundamental in molding character and developing spiritual attitudes, than the teaching of religion. As in leisure-time activities, these attitudes and emotional patterns, to be most effective, must be established in early life. The home is the best foundry ever known for such establishment. Basic concepts are absorbed from the family long before a child enters school.

The most effective spiritual training is that which is received unconsciously. The influences of which the child partakes are determined by the atmosphere and spirit in which he lives and breathes. These are the forces which shape his destiny. Through unconscious imitation he copies the actions, emotions, thoughts, and acts of those nearest to him. Though additional years may bring advancement in thought, new ideas are interpreted in the light of the psychological attitudes that were formed during the plastic years of life.

Too often, spiritual and religious training is interpreted to be regular habits of attendance at Sunday School, Primary, and other auxiliary meetings, and the study of gospel doctrine. Essential as these are, they are not sufficient to establish the deeply religious and spiritual attitudes that one needs to carry him through life. The foundation of life determines its future. When that foundation is inlaid with a spiritual design, it is almost impossible for any force to divorce spirituality from life.

Religious attitudes, established in childhood, are more important than scriptural knowledge or specific beliefs. These can be gradually acquired over a life-long period of study. Habits of reverence, once formed, are likely to last through life. Religious teaching in the home is vital, and it must find its roots in daily experiences.

The responsibility, thus resting upon parents in the home, is one that cannot be shifted to religious organizations or the day school. The father and mother, who are successful in cultivating true spiritual values, in which there exists love of home, love of parents, brothers, and sisters; and where the sacredness of life and human rights is recognized; are performing the greatest service of all to their community, to their nation, and to God.

3. A third responsibility resting upon parents is the teaching of correct civic attitudes. Many parents have considered such training to be the obligation of the school. And so it is; but much of the teaching in the schools has been ineffective because it has not been followed by a consistent development of the knowledge in the home. It is a noticeable fact that the study of civics does not necessarily result in desirable social behavior. Too often, the reverse is true, and the reason is logically traced to the home environment. In school the emphasis is placed on the acquisition of facts. To make the knowledge of such facts effective, they should be incorporated into civic attitudes. The home can do more towards such incorporation than any other institution.

Correct civic attitudes are habits of mind, and are acquired as are all other habits. Example plays its part. Solving situations under the guidance and counsel of others until one can do so independently is very helpful. Civic virtues are the outgrowth of daily experiences, and are unconsciously absorbed from earliest childhood.

Attitudes of respect for law and order, and for constituted authority; ideals of service; compliance to the will of the majority; and respect for the property rights of others; are all by-products of home-life. It is a decided reflection on the home that the divorce rate is increasing, the birth rate is declining, and so much insincerity towards marriage exists. Undoubtedly, parents have fallen down in preparing their children for a happy and useful life.

Since all the attitudes mentioned above, are the outgrowth of daily home-life, the obligation of parents in maintaining a home where correct principles of living are practiced is clearly indicated. No amount of good teaching in schools can overcome poor ideals established at home. Example is the greatest teacher in life. No parent can expect his child to acquire civic virtues unless he, himself, practices them.

The social responsibilities of the home and the obligations of parents to build better homes, lie at the foundations of our existence. Upon the successful performance of these obligations depends the existence of the nation, the strength of the Church, and the lasting satisfaction of parenthood.

Activities

Show how delinquency can be accounted for through failure to follow some of the principles suggested in this lesson.

Name examples of successful living which can be specifically traced to constructive home life.

Let each member of the class name the creative leisure-time activities practiced and encouraged in her home.

See note "Errata" on following page.

Errata

Lesson III was printed by mistake in the October Magazine and headed Lesson V. It should have been in the August number. (And is to be given in the December Union Meeting.) Lesson IV will be found in the August number, Lesson V in September, Lesson VI in November, VII in December and VIII in January which will complete the course.

HEALTH LESSONS 1935-36

HEALTH LESSONS 1935-1936

LESSON VII

Care of the Teeth

NATURE has a remarkable way of adapting useful parts of our body to its general scheme of symmetry and beauty. As example we may note the female breast, which rounds out the thorax, and adds so much to the figure; the color of the iris in the eye; the shape and length of the eyebrow; and the color and shape and symmetry of the teeth. To have fine healthy teeth is therefore a matter of personal adornment as well as a matter of health and comfort.

Nature has provided for us two distinct sets of teeth; one for our infantile and early juvenile years, known as the deciduous teeth, because they are to be cast off; and one for our later juvenile and adult years, known as the permanent set.

The baby is born without any teeth, and usually erupts the first tooth at from five to seven months. From then on the teething period extends until the baby is about three years old when it will be found to have twenty teeth. Sometimes these baby teeth have difficulty in making their way through a tough mucous membrane of the gum, and considerable discomfort and fretfulness will result. Sometimes high fever develops as a result of this irritation. The doctor or dentist can easily relieve this situation by the use of the lance. It is important that these baby teeth should have the same care that we bestow on the permanent set. They are not only useful for masticating the food, but they are the scaffolding for the permanent set that is to come later.

The baby's food has an important bearing on the growth and development of its teeth. Calcium and phosphorus are the principal ingredients out of which the teeth are made. It so happens that milk is the food that supplies best these ingredients, and it should be a major item of the child's food until it is twelve or thirteen years of age. A little orange juice added to the diet gives vitamin D, which is shown to be important in the assimilation of the elements of milk.

Teeth as everybody knows are prone to develop decaying cavities. When these are allowed to penetrate to the pulp, which contains very sensitive nerves, they produce toothache which causes much suffering. Infecting bacteria develop in these cavities, producing pus, and swollen cheeks. The poison absorbed from abscesses is a much more serious matter with young children than

it is with adult people, because they are laying the foundation of their future constitution, and the tissues are very fragile.

The cause of cavities in teeth is the bacteria that grow in particles of food which are allowed to remain in the mouth between feedings. Bacteria grow best at the temperature of the body, and in the presence of the moisture which the saliva supplies. It is important that the food remnants should be removed with the tooth brush, and the tooth powder or tooth paste should contain some harmless antiseptic such as borax or oil of wintergreen or tincture of myrrh.

The child should be taught at an early age the use of the tooth brush. At first not much may be accomplished more than the habit, but habits are things that grow, and their usefulness will be manifest in the later years. Cavities in the baby teeth as in the adult teeth should be filled whenever they appear. To preserve those teeth until they have served their full purpose is very important. If they should need extracting too soon, the jaw bone will not develop in a perfect way.

When the teeth come in crooked, and out of alignment, the dentist should straighten them. This applies more particularly to the permanent set.

The six year permanent molars erupt immediately back of the baby teeth, and it is important to know this because if they are extracted they will never grow again. The last molars known as the wisdom teeth do not erupt until about the 18th or 20th year. Sometimes they fail to come through and may cause much suffering until the skilled dental surgeon extracts them.

All that has been said of the baby teeth applies with equal force to the permanent set. The use of the tooth brush should be as much a routine as washing the hands or face. The dentist should inspect the teeth at least twice a year, and any cavities should be promptly filled. If teeth have degenerated beyond redemption, they should be extracted and artificial bridges or plates substituted. The importance of having the proper grinders in our digestive apparatus is very great. Much of the indigestion that people suffer from is due to imperfect mastication of the food.

The more perfect studies of bacteriology of late years have thrown a great deal of light on diseases like chronic rheumatism, neuritis, Brights' disease, etc. It is now known that many of these heretofore incurable chronic diseases are due to foci of infection, mostly in the teeth, tonsils or sinuses. The apex of a tooth which is deeply implanted in the jaw bone will get infected, and the poison that such a focus gives out will irritate tissues in distant parts of the body, causing arthritis, neuritis, chronic Brights' disease, etc. When such a relationship is found to exist the condition will often clear up immediately when the focus of infection is removed. The careful physician will order X-ray pictures of the teeth when he finds his patient suffering from some chronic trouble, the cause of which is unknown, and he will not infrequently bring peace and happiness to a patient who has suffered seriously and long from some painful debilitating condition, which seemed to resist all treatment. If these infections could be prevented by proper and prompt treatment of the teeth before they happen we all admit it would be a far better way of meeting distressing conditions which are altogether too common.

Questions

At what age does the baby get its full set of baby teeth?

How many teeth in the full baby set?

When do the first permanent molars appear and where are they located?

What difficulties develop if these first molars are ignorantly removed?

What food has the elements calcium and phosphorus which are the main ingredients of the teeth in greatest abundance?

What is the cause of the decayed cavities in the teeth?

Why is it so important to brush the teeth, and remove the waste particles of food from the mouth?

What causes toothache?

Explain how infected teeth can cause arthritis, neuritis, etc.

One Day

By Bertha A. Kleinman

A song welled into my heart one day—
One day when I was young,
And I longed with a master touch to play,
Or to sing with a lyric tongue,
But the symphony unsung,
Is pulsing yet as the years go by,
And no one hears but me;
Perhaps its accents vivify
The truth to which I testify,
And that is melody!

An epic filled my brain one night—
One night in early youth,
And I longed for a poet's pen to write,
A psalm of might and truth,
But a lexicon uncouth,
Is all my efforts represent,
It only thrills for me;
Perhaps my day is better spent,
With less of blame and discontent,
And that is poetry.

A vision stirred this soul of mine,
One time in fervid prayer,
And I longed for a prophet's voice sublime,
Its fervor to declare,
But the glint and vista rare,
Is paled in the words I try to say,
It only spans for me—
I know it clears my sky without,
That trial for me can hold no doubt
And that is prophecy!

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